

Jan 1908

c. 1908

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The Origin of the Whorl

BY KORESH



Priest of On.—Dear child, creation springs within itself, having both form and function with which to engender and perpetuate its works. God, Deities, angels, and men are parts of the great whole, the footstool of all being what we see and what we call the universe. Earth, sun, moon, and stars are one embodiment, with motions to suit their active functions.

King's D.—Reveal to me, if I so dare to question, and the sanctity of thy office doth not forbid, the mystery of the sun, the source of energy which it displays. What doth supply the fuel for its eternal burning? I would know, also, the secrets of the stars; their magic influence; whence their light, and from what derive their motions.

Priest.—Daughter, thou dost question the mysteries of being. What prompteth one so young, and withal, the daughter of the king, dwelling in the lap of luxury, to so deeply enter with inquiry the mysterious realm, and to dive so deeply into things which oft belong to seers and older heads to understand? Thou hast besought me for greatest wisdom; with pleasure I will unfold to thy inquiring mind the knowledge which thou seekest.

King's L.—Canst bestow so great an honor upon my weak self, and deign to me thy patient service? For how can cult so ultra, hidden from the ken of human research, be vouched to one so debile in conscience and rationality? I feign would sit responsive at thy feet, and learn of thee.

Priest.—The universe is one, a composite whole, in which the Gods and men comprise distinctive parts. If sun, moon, stars, and earth of this composite being could be destroyed, obliterate become, its form and motions lost, then the Gods and men would likewise be annihilate. The Deities, asso-

ciates of the G
of lords, are co-
versal structure
one could not be
and act.

King's D.—

a repetition
reigns there
of debris on
and from out
the restoration
takes his throne
is made his heir
and his works!
the lives within

Priest.—When God comes, associate with, men, doth reach the cliff and attains a' nation becomes the God. And conjunction made with ble, he at once radiates E which the race, in its port a garden is for the seed of tion the Gods and ange less repute, arise, and t their lives attain to high the times encircling long.

King's D.—Then the
become, by making their
which in the Garden of t
fruit, the product of the f
tion apply its use, and
ues, its por-
lore appeale
comprehend in part thy w
more, in S re.

Priest.—The radiation of the
by which the earth is fertile, and
fruit, are returned again by constant
Nature, and, thus replenished, the
constant storehouse of tithes with
bless, eternally, the receptacle of
But now, my Princess, duty calls.
auspicious moment I will, great pleasure
to deeper dive with thee into the
depths.

[*EDITOR'S NOTE.—The conversation given on this page, between the Prince and the King's Daughter, constitutes an excerpt from Act II of the masterful *Joseph*, by Krumpholtz. With the story of Joseph all Bible readers are familiar. The play has recently been revised, and these paragraphs constitute one of the several improvements.]

The Flaming Sword

which it wastes passes into death, the life remains as an eternal property, its consciousness remaining intact throughout eternity.

The Material Pediment of the Soul

I have stated that what the cell is to the individual, the individual is to the universal. As we see man today, we behold him in a state of chaos. There is no universal organic form and relation in the present human race. Beyond the visible, and inherent in it, there is a sphere of perpetual order in which all of the principles of order are maintained, and from which are precipitated the wastes of those activities which are in constant unity. The human race, interior to which these activities are operative, constitutes the pediment or rind of this interior life.

The race passes through the various stages of progress and retrogress, to and from the perfect state of organic life. From the present chaos there will proceed the arrangement of the now inorganic mass, into its final organic form and function. In this mass resides the psychic and pneumatic existence, either mortal or immortal, according to its relation to the interior life or the exterior chaos. As the activities of the individual body depend upon the activities of the brain cells in which are the origins of activity, and these constitute a material basis for activity, so in the universal man all activities, whether interior or exterior, depend upon the forces of the individual and collective body.

As combined and collective forces are the more potential in the external man, so the collective operations are more potential in the invisible; those collective operations being dependent upon the collective operations of the external, to the end of internal coöperation. All of the internal operations, whether they be pneumatic or psychic, are of the soul and spirit, and depend upon their material relations; for there are no psychic nor pneumatic operations not dependent upon a material basis. Psychic and pneumatic phenomena have for their basis the material form in which the soul and spirit entities reside, and through which they operate.

The final material destiny of man is the attainment of immortality, reached in this material body. From the arch-human state, which is the state of immortal life, the man passes over without death, (without leaving anything material behind to be buried,) into that life for which his progress through the valley of the shadow of death has previously fitted him. When man attains to the state of that final incorruptibility in which his body disappears without corruptible dissolution, he has become the living soul, because he expires (outbreathes) without corruption, and is therefore the breath of God, which he becomes; and because he is the breath of God, the source of all blood, he is made a living soul. God breathed his own breath into the man he made, and "man became a living soul."

Psychic and pneumatic phenomena may be instituted will, through an orderly arrangement of organic form; and the phenomena may be of a scientific or unscientific order, according to the character of the

processes for obtaining a manifestation of these phenomena. God's life, with all of his angelic and spiritual accompaniments, is man's interior. If it were possible to eliminate man from his visible state of existence, it would be possible to sweep out of existence all spiritual, angelic, and God life.

Consciousness After Dissolution

When the body dies and passes to its corruptible dissolution, the psychic and pneumatic consciousness remains intact in the interior soul and spirit worlds. This quality of existence in the spirit and soul worlds passes through experiences in those spheres, terminates its career, as careers are terminated in the material and natural world, when it passes through a corresponding dissolution. This to the spirit is the correspondent of death in the natural world.

It is a mistake to imagine that when the spirit dies in the spiritual world, the individuality reëmbodies in another form in the natural. There is a reëmbodiment, but it is only the reëmbodiment of the precipitated. When the spirit passes through what corresponds to death, one part is precipitated, while the other part passes over into another spiritual sphere; and this may be either progressive or retrogressive, according to the character of the life which is wrought out in the mortal and material form. Whatsoever the proprium is attained, insured by the activity of the career in the mortal form, that, the spirit retains in its quality of attainment.

The soul and spiritual worlds are progressive and retrogressive, ascending or descending, according to the character of the life (if we may call it life, for it is but the semblance of life so long as it is mortal) in the sphere of natural activity. Man carries with him the conditions wrought out by his character and his career with his fellowmen. A righteous life will insure a corresponding quality of life in the spiritual world. A man cannot change his life in the spiritual world; he must come back into the natural world to make any progress toward a perfect life.

Competism and Frenzied Finance

The Climax and Catastrophe Are
Both Imminent and Inevitable

By KORESH

AN EFFORT IS BEING MADE to have it appear that the financial situation is easing up, and that we are about over the crisis. The situation remains the same, for the reason that there has been no change in the financial methods of the "System." Is the confidence of the people restored? Have the great financiers whose lives are devoted to the looting of the people, any more confidence in the financial policy of the President than they had a month or two since?

If it is thought that the financial policy of the Administration is any nearer the hearts of the plunderers, read the *New York Sun*, the agent of the plutocrats, and ascertain its opinion of the President of the United States and his financial and business ability. The trusts have no confidence in the Administration; the

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ple have no confidence in the looters of the public; and there is no more gold as a basis of the issue of paper than there was before the panic. The situation remains the same.

How have we been carried over until the present time? Why, the Government came to the rescue of the looters who could not directly squeeze the people, but who could (through their manipulation of the people's agents at Washington) compel the people to borrow money—after having exhausted the public treasury—on the basis of gold bonds and certificates! We (the poor deluded dupes) have borrowed one hundred and fifty millions of dollars,—or so much of it as was needed to meet the demands upon the vagabonds who a short time before were branded as criminals against the laws of the country. Rather than issue millions of dollars of paper upon the credit of our billions of dollars of gold, we (the people) have borrowed money on our credit and are paying interest on it, and have promised to pay the principal in gold. And this, we call getting out of our financial straits!

What do we want to borrow money for, when we can make it by the same fiat which makes any or all money that the world employs in its business operations? We are worth billions of money,—why not issue millions upon this capital, and issue it without interest? Why should we pay interest to ourselves? Issue this money directly, and not allow the bankers to control it for the interest which they demand of the people for its use.

There are no complications in the real question of finance. The entire wealth of the world is the result of labor and the direction of labor. It is the labor of the world which demands and claims the products of its application. Let the people who make the riches of the world receive their money directly from themselves. But why attempt to advise the people who maintain and endorse the competitive system, which, after all, lies at the foundation of all our troubles? Why give advice at all upon the basis of the competitive system? It is about drawing to the close of its career, and is to be substituted by the system which the Lord planted at the beginning of the Christian dispensation, and which passed into declension, where, through the processes of regeneration, it is working out its fruition in the communistic system, in which the world will have its culmination.

For the past thirty years I have been predicting the climax, now about to determine the close of the Christian age. This is but the skirmish line. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." This is the woe upon the great serpent, the money power. It is but the first woe; there are two others yet to come. They are upon us, and the only escape is through the divinely-appointed means of human deliverance.

There will be no better time until the kingdom of God is established, now at the end of the dispensation. The kingdom of righteousness is not to be built upon the system of finance and commerce now in vogue

throughout the world. The present system is not of God, but of the devil; and its destruction is in the hand of God, through the wicked which God has declared to be his *Sword* and through which the kingdom is to be destroyed by violence.

The Science of Astro-Biology

Regulation of Human Affairs by
the Clock-work of the Cosmos

By KORESH

THE TERM ASTRONOMY signifies the law of the stars, from *astro*, star; and *nomos*, law. The term astrology is from the roots *astro*, star; and *logos*, word or discourse; that is, a discourse upon the stars. The term astrology is falsely employed to designate the relation which the stars sustain to men. It has also been falsely applied in the effort to define the careers of men through the relation to, and influence of the stars upon human character. That there is an interrelation between the physical universe and its inhabitants, there can be no doubt; for it can easily be seen that if we were deprived of our sunlight and heat for any length of time, our means of support would be cut off, and we therefore perceive that the cutting off of the influence of the heavenly sources of maintenance would destroy our chances of life. We cannot deny, then, that our dependence upon the stars is very great and important. What the reciprocal relation is, remains to be enunciated.

The physical heavens with the earth comprise a great clockwork, whose time-markings include all of the motions and relations of the heavenly lights. A comprehension of the workings of this astronomical clock will furnish a revelation of the mysteries of human origin, life, and destiny. "Astrologers" have devoted their energies toward the effort of defining the careers of individuals after they are born under specific aspects, which fatally affect their lives either for good or evil. It is a fact that some one is born every second of time; hence some one is born in every aspect of the movement in the relation of these significations to births.

If we take it for granted that people are born into the world under every aspect of the heavens, and that the various aspects determine character and career, it follows that with a perfect understanding of the phases of motion, and the relations which these motions determine through heavenly configurations, every character born into the world may be defined, as to time of birth and quality of mental and physical ability. Who, then, can so read as to define the time, place, and character of development sufficiently well as to name the greatest character in any and all periods of the progress of this great time-piece, and especially to name the dominating character in the greatest period of its culminating revolutions?

In order to comprehend the individual and individual characters of time's progress, upon the basis of reading the stars in relation to the geniture of any character, it is essential to know every aspect in relation to every inch of latitude and longitude upon the earth; for

two persons, even though they be twins, can be born at the same time and in exactly the same place; for the least deviation as to time or place effects a change in the character. It will be seen, then, that the science of determining character by astrology involves a deeper problem than has heretofore been considered.

Then there is a higher use of the science than that of determining character and career after the birth has taken place. In the case of Jacob, the Patriarch, twelve sons were born under specific relations to the twelve signs, and he therefore had twelve sons who represented the Zodiac, and constituted the Zodiac of human existence. They were to humanity as a whole, what the Zodiac in the heavens is to the general starry firmament.

It is a higher function of the astro-biological science to determine career before it is brought to the birth or before conception, as did the great Patriarch, than to show the fatality after the career is determined. There must come times in the progress of the great time-piece in which careers are determined beforehand; otherwise the whole scheme would be demoralized. Consequently, there are definite determinations which inaugurate the universal regulation of the clockwork.

The time markings of the physical universe, and the motions of the heavenly bodies in the relation to the earth to which they are attuned, define periods as related to individuals, individuals, and to nations as well. A national career may be determined before it is generated, through the processes known to the patriarchs and applied through their wisdom. Not only is it possible to determine the character of a national career before it is produced, but the end of any nation may be determined by understanding the character of the configurations at the birth of that nation. All of these possibilities are within the province of the truly scientific Astro-biologist.

Protection of American Labor

Supreme Court Decision
Favorable to Workingmen

By KORESH

JUDGE GOULD, of Washington, D. C., has conferred a great favor upon labor-unionism, upon the millions of working men in the United States who are not unionists, and upon the business men of the country, in the service of his injunction upon the conspirators of labor-unionists not to interfere with the liberty of commerce and trade, guaranteed through the Constitution of the United States to all of its citizens. If this injunction will have a wholesome effect upon the claims and operations of labor-unionists, it will be of incalculable service to the millions of people outside of the great conspiracy.

We have no objection to the protection of labor against capital, as capital is defined as distinct from labor; but we have a decided objection to one class of laborers entering into a conspiracy to thwart the purposes and rights of another class in their efforts to support their families, whose rights to the protection of

the Government are as good as the rights of labor-unionists. Every man is a free American citizen, in so far as he has acquired and preserved his citizenship; and no man nor conspiracy of men has any right to interfere in any way with the prerogative of a citizen of these United States.

Under no circumstances could I be induced to join a labor-union association, because its principle and practice are against my conceptions of moral obligations. And when I refuse to relinquish my rights of free citizenship through the oppression of a labor combination inimical to my individual rights, it is the business of the Government to protect me against the adverse influence of men who will congregate in the street and interfere with my freedom, who will intercept my progress to and from my place of business, or who will intimidate me through any means whatsoever, to interrupt the free exercise of my citizenship.

There are two great conspiracies now confronting the nation and the world; one is that of aggregate capital, the other, equally subtle, equally perverse of human rights, equally detrimental to the exercise of human liberty. Labor-unionism is un-American, unconstitutional, uncivilized, premeditatively harmful, and more delusive than the conspiracy of capital. They are both the product of the false system under which the entire world is now operating, and both are opposed to the principles of genuine Socialism, and inimical to the general interests of the world.

The Central Factor of Life

BY KORESH.



THE GREAT and central factor of life is the law of virginity, as the natural guard of the Tree of Life. The Lord, the firstfruits of immortality, the first-born from the dead, the firstfruits of the resurrection, came into the world through virginal propagation or parthenogenesis. The force of virginity was the potency which brought to the human race this germ and archetype of the new creation. As He was the central Star of the spiritual kingdom, there was required but the virginal ovum—quickenened by the pneumatic energy of the Father, which proceeded from the mind of Joseph, the husband of Mary—to insure his propagation.

The Sons of God now about to arise from the human race as the multiplied firstfruits of the Tree of Life, the new genus to be called Theo-anthropoi (God-men), are not spirits or spiritual beings, but literal, natural, material Sons of God. As such they must come, not through a virginal center such as was instrumental in the production of Jesus, but rather through the virgin woman who shall be formed as the natural womanhood of Deity, the Goddess Minerva, whose existence is the materialization of the Godhead in female form, upon the opening of the book sealed upon the back side with seven seals.

As the moon is the mediate channel of the sun's impregnation of the earth, so the virgin woman is the mediate form through which the Sons of God will be manifest to the world, in the evolved humanity about to arise from the ashes of the great anthropostic conflagration that will come through the baptism of fire now pending.

The Field of Woman's Progress.

BERTHALDINE MATRONA.

The DRESS REFORM IN GERMANY

What Woman May Accomplish
in Lines of Health and Beauty

AN INTERESTING phase of woman's progress in Germany, is shown in the diligence and good sense of its present women workers for dress reform. Remembering, as all aspirants for the human form divine must, that these mortal bodies of ours may even now become tabernacles of saving scientific truth, also that the time is near for their transformation by its application, to forms immortal and incorruptible, with what wisdom should we deal with them, as the vehicles of our translation. To enhance the healthful beauty of the body till indicative of almighty power and comeliness, is one of the important duties of life.

The Bride of the Lord God, whose beauty is so wonderfully described by St. John, the beloved, has the basis of her glory in spotlessness and blamelessness. Added to these fundamentals of feminine beauty, we have her portrayed to us as representing the richest degree of the ornate. Every law of healthful being stands fulfilled in the Lamb's Bride, as revealed by inspired symbolic language. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely;" she has thought on these things till her body is but an emanation of her most secret, sacred thought. These she has found embodied in the immortal manhood of her living head. Of him she was once the animus infolded, and he was to her the one altogether lovely. They parted, and on a separating mission went in sacrificial love. For their reunion and remarriage, purification and rehabilitation in all things pure and true and lovely from innermost to outermost, are now essential.

Hence men and women to be at one, must return to the law of God and the testimony of genuine science—its one saving interpreter—to know what and who God is, and hath joined together, and what and who man may not put asunder. The true and beautiful are eternally bound together by mutual attraction; and as science and art they must enter into everything that concerns the well-being of creatures destined to attain God's image and likeness.

Madame Minna Cauer, of Berlin, has an able article on dress reform in Germany, in the *Independent* of Oct. 24. She finds "one of the most fascinating topics of modern investigation" to be the history of national costumes and the development of fashion. "It is," she says, "most intimately connected with the history of the people and the flowering of their art." Men, it seems, have been more abject slaves of fashion than even the women of today now are.

She tells us that one of the grand dukes of Berlin once gave orders that if a man were seen wearing on

the street the "tremendous baggy breeches" of a certain date, "they were to be immediately ripped off from him." Men then wore most brilliant colors, got themselves up like guys, and adopted many of the foolish fashions of women. They padded their chests, bedecked themselves with jewels and lace, and (in the fifteenth century) even went so far as to wear low-pecked doublets. Finally they became such caricatures of women that the English took up the question and became the champions of "simplicity," and now "trimness, elegance of cut, and an irreproachable texture, are the hall marks of taste, as they have established it."

"Women," she says, "claim the proud title of Standard-bearers of Beauty; but they can only justify this claim by freeing fashion from the tyranny of fad and luxury." The matter of assisting nature has been carried on with the form of the human body, till a naturally healthful, beautiful figure is an almost unheard of thing. As health is a primary element of bodily beauty, the corset is now a "blacklisted article of dress."

Mrs. Cauer says, "This instrument of torture not only cramps the body, but it stunts the heart, the mind, and the sensibilities of womankind. The old Greeks and Romans never fell into the error of deforming the body. An innate sense of beauty preserved them from it." Loose flowing garments were the rule in their countries.

The later dress reform workers have no desire to have women become absurd caricatures of men. They have as great a desire to appear at as great an advantage as their abjectly fashionable sisters. These latter derive their fad models from the trade-makers of the world, who employ shrewd men to cunningly devise fads necessitating a long list of ever-changing expensive garments and accessories. The empire gown is the most popular favorite of the artistic, would-be free women.

"In 'the manner of wearing of the clothes,' is the secret of success in all dress reform." It takes no end of "distinction in the matter of carriage" to wear loose flowing clothes with good effect. To wear any dress with this "distinction," a woman must learn to walk uprightly, with a consciousness of abiding integrity, of the most laudable purpose.

All who will are to be saved, mind, body, and estate, by the love of the truth. This is for all who will, to know and by it be set free, to do the will of God, the ornate beautifier of the universe. He long suffers the evils of deformity and ugliness, that the form and comeliness of the altogether lovely may be ultimately the more vividly revealed in transcendent beauty.

The commission appointed to revise the constitution of Holland recommends the extension of suffrage to women.

The Progress of Woman in China

THE PEKING *Woman's News*, a daily newspaper for the women of China, edited by a Chinese woman, says: "To have strong, healthy men, China must have strong, healthy mothers; hence Chinese foot-binding must go, physical culture must be encouraged, and hygiene taught. In order that China's men may be the equal of other nations, their training must begin at home; hence schools for girls and lecture halls for women must be established."

The Empress Dowager of China has recently appropriated a large sum of money for a female seminary in Peking, of which the Princess Su will be superintendent.

In the physical structure of the Grand Man of nations, China, the most ancient, constitutes the skin, the final receptacle of memory. At the time of the recurrence of the restoration of woman to the rightful dominion of her own body, and to her pre-eminence in earth as the Mother of all living, it is fitting that a great awakening of women to their natural rights and duties should be apparent in China. The women of China have been cursed with the tortures and deformities of foot-binding, the horrors and evils of which have been made familiar to all western nations by travelers and missionaries.

Chinese travelers and lecturers, in response, have not been slow to make known to the peoples of the Occident and Orient, their impressions of the horrors and evils of Occidental waist-binding. Women in the Occident have adopted fashions productive of physical deformities, and transmissible diseases for many generations. It is high time for some American queen to dedicate her wealth to the education of her country-women in physical culture, hygiene, agriculture, and the art of dress in obedience to the science of the laws of health.

A New Occupation for Women

IT IS SIMPLY delightful to learn from the journals devoted to the awakening of womanliness in woman, of the new lines of usefulness they are undertaking. Recently we read of an enterprising Mrs. Barrett in Texas. She is the superintendent of a school for defectives in Texas. She had an ambition to own a homestead farm and an ideal home. She says, speaking of it: "I will prove to you that the old saw, 'When a woman will she will, and you may depend upon it, and when she won't she won't, and that's the end on it,' was true in my case."

She says she found her Garden of Eden, but lacked the building material. She read up on concrete, obtained materials at the least possible expense, and the aid of some common labor, and proceeded to construct what she wanted, and to teach others to do so. She is constructing concrete houses, barns, cow-sheds, hog-pens, and fences of concrete blocks, made either with the "Ideal" machine, or the cheaper method of the "slush" system. Intelligent American women are nerve-worn and weary of the noncreative woman's work that's never done, yet is ever to be continued. Without labor-saving machin-

ery, the applied form of organic unity to put housekeeping and home-making under the direction of enthusiastic experts, what is commonly called woman's work must become increasingly hateful to womankind. The old-time methods do not fit in with the new-time demands. Women do well to break away from it altogether, to take up altogether new creative occupations.

When necessity has created a sufficiently large demand for genuine scientists of coöperative home-making they will appear, and domestic service will be scientifically re-organized. It will then be supplied with every essential for making it one of the most exalted and highly esteemed callings, of both men and women. The home is the heart of all social life, and in it should be found both love and wisdom serving humanity with both science and art at command, and the world at large adoring. Let the world of womankind make a grand break for recreation and try their talents, so long latent, at every new, practical, useful thing.

Signs of Woman's Awakening

COLUMBIA'S true daughters give signs of a great awakening. They are thinking that patient endurance of the outrages of masculine dominance, and the feminine imbecility of the tyrannical female pets of modern society, have ceased to be a virtue.

At the 39th annual state convention of the Penn. Woman's Suffrage Association at Pittsburg, the women declared emphatically that they "would vote." Then and there they decided to formulate plans to have a sixteenth amendment added to the national constitution, giving woman all the rights now exercised by man. Progressive women are well aware of their true inner manhood begotten of God, of which they are not deprived by their feminine forms.

Miss Jean Campbell said in the convention: "A sphere has been evolved for us women, and in it we are expected to sit without a word of protest. Women are tired of being classed with fools and idiots. They are tired of such company. I do not believe in men voting alone, nor do I believe in women voting alone, but I believe in equalizing affairs. Taxation without representation is as much tyranny now as it was in '76."

Women have been taxed away beyond the limits of the laws of well-being on all lines. They are largely voiceless as to the disposition of all revenues. As wage laborers women are systematically underpaid and overworked, till unfitted in every way for home-making and maternity. If only the thoroughbreds of each useful kind should multiply, then the masses of men and women produced by the present money-worshipping system of commerce must be pronounced unfit human stock. Mental, moral, or physical degenerates are becoming the rule. The "few to be saved for the cross with a new genus" from above are the exception. When pronouncing the masses of men and women degenerates, we but accept the verdict of the standard of the laws of life fulfilled, the man, Christ Jesus, the proclaimed standard of all modern Christendom. Judged by his

standard, the "generation of vipers" has increased, multiplied, and replenished the earth. The Amalgamated Copperheaded variety is well represented.

The man, Christ Jesus, one God-Man, a triunity of Father, Son, and Holy Ghost, or spirit of truth, as a biunity of male and female potency equalized, entered a chosen sphere of self-multiplication called his church. From this God-chosen womb of Nature, the birth of the super or arch-natural seed is to be expected, wearing the veil or caul of the Prophet. This Prophet or voice of the Father's seed will anoint the Woman elect to receive the spiritual life of the Bride and Bridegroom elect. This shall cause the sons of Eloah to spring forth, full-armed from the head of Jove, who shall be known in the earth as the Victoria, the Mother of the Gods.

The Prophet may not anoint with a spiritual life which he does not infold; hence we know that when that prophet comes which the degenerate world is to hear and heed for its regeneration, he will be present as the secret Tabernacle of the Most High. He will restore the law and the testimony of the life of the Man Christ Jesus, as the standard for the equalization of male and female rights of all who would re-enter through the divine Motherhood of his church, to be triumphant in earth, the sphere of his immortal manhood. By this sphere equity is maintained eternally in the heavens where God is.

The Playing of "The Ladies' Game"

THE NOVEMBER *Everybody's* treats us to an exposition of what it defines as "The Ladies' game." It opens with the words of Ruskin: "Next to the gentlemen's game of hunting, we must put the ladies' game of dressing. It is not the cheapest of games." The writer of the article, Gertrude Lynch, after giving an interesting account of the magnificent wardrobes of those mastered by the passion for ornate costumes, says: "Constant attention to dress has borne its logical fruit,—the incessant desire for acquisition; the daily passion for buying has become a well recognized form of dissipation." The leading seducers for this form of slavery are the women who adorn the stage of the drama, with all that can fascinate the eye of the beholder, and the would-be queens of the demi-monde and the fashionable society of the wealthy. These latter too often wittingly seek to down, by surface attractions, all rivals for a social following, and to rule men through the master passions of their descending animal life. Beauty of costume, like every other form of beauty, has its legitimate divine use. This divine use must be determined and defined by one who would not unwillingly sacrifice his moral and intellectual prowess to the slavery of debasing fleshly lusts.

All the self-sacrifice of the Lord Jesus, who was made to be sin, and to become one of us and dwell among us, was rendered wittingly. He saw of the travail of his soul, and was satisfied. With him the end could justify the means. We know the Lord Jesus

poured out his living soul unto death, to impart the spirit of truth, offspring of the wisdom of experience, to this world of sin and shame, for his redemption and restoration to all that is divine in form and function. The true and the beautiful are divinely one. The Lord seeks to bring to the light of life, all the beauty of holiness possible to humanity at its best; of this the genuine ornate is a prime factor. It belongs to divine self-expression. We are taught as Christians that the crowning attainment of Christian warfare for the beauty of holiness is knowledge. The knowledge that the Apostle of Jesus refers to is not the science, falsely so called, that dominates in the last days of the Christian era, but the one genuine science of the laws of God's divine image and likeness, the being of immortal manhood.

Genuine science or knowledge introduces mortal men and women to their ultimate unity and beauty of form and function. It presents them to their common Lord in the glory of the whole earth, the outcome of his being called the Golden Age of man. This age, now imminent because of the presence of a genuine scientist, will be distinguished from all others by the absence of the use of the fiat money of the usurer. This will result in the absence of all greed of gain in the new civilization. Freed from "the abomination that maketh desolate," and charmed by the sense of all that can truly adorn, art will bring personal and residential elegance to a triumphant beauty that is the worthy expression of all the inherent loveliness of the now present Lord, the Mighty one of forces, the Master of knowledge, in the Golden Age.

Human beings, perfect in form and function, will be clothed for the delight of each other in brightest array, every line of drapery telling exquisitely for the enhancement of the charms of each individual temple of beauty. The utterly demoralizing influence of the vulgar display of dress now made by the ugliness of the lust of money and mortal pride, will become, shortly, the object of a lasting contempt, and its costliness the cause of its own self-destruction.

The thousands of the poor, artistic to the fingertips, today toiling in the tortures of social humiliation, in the haunts of poverty and disease, will shortly be emancipated and emerge from their wretched obscurity to enjoy the legitimate environment of artists. All that is true in Art and in Nature's own science of her being is rushing to the rescue of the fallen and the oppressed. The mighty are to be known as fallen, and the weak through the flesh as the oppressed. All once again set free, to give and to receive the divine service of delight in the science of the laws of life, shall see a new thing in the earth. All art for truth's sake, and all truth for art's sake will be visible, enthroned as one in service for the universal well-being. This is service of love, the joy of the Lord, who giveth to all men all things richly, to enjoy as the scientifically beautiful and true.

A bill has been passed in England making women eligible as county and town councillors and aldermen. This will greatly increase women's opportunity for usefulness as members of the school boards.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

The REFORMATION IN FRANCE

The Potter of the Bastille--Bernard Palissy

(From the French of Paul Albert.)

PALISSY HAS at first to find the stuff for his vases; he has ground the vessels he had ready to his hand; then he has himself fabricated new stuff. He has then sought to penetrate the nature of the enamel, and he has done all this without the aid of a stranger's hand. When he wished to bake his composition, he found that the furnace which he had built with his own hands was not hot enough, that the vases baked on one side and not on the other. He carried them to the furnaces of the glass-makers; but their fires were too hot. He built another furnace which finally gave him the degree of heat required; but little pebbles which fell from the mortar of the furnace, covered the enamelled surface. He was obliged to resort to another expedient to prevent this inconvenience; another followed; the ashes flew over the walls of his vases and tarnished them. Such are the troubles which assailed the artist, yet they did not discourage him. But what was all that in comparison with the moral anxieties which held him in their grasp?

While devoting himself to these efforts so long fruitless, during which he burned even his furniture, the very floors of his house to feed his furnace, his wife and children were demanding food of him, were accusing him of egotism and heartlessness, and, what was still more bitter, they did not believe in him. His neighbors derided him, treated him as an insane man,—these last were the more indulgent; others were not far from thinking that he had given himself to magic, or that he made counterfeit money. But we must listen to him:

"I often went to walk in the meadows of Saintes, thinking of my misery and my cares; and of all my troubles—how I could not do anything in my house that found favor. I was despised and mocked by all. I believed I should enter the gates of death. I was several years without anything to cover my furnaces. I was every night at the mercy of the rains and winds, without succor, aid, or consolation, except such as came from the screech owls that screamed on one side, or from the dogs that howled on the other. Sometimes winds and tempests arose, which blew upon my furnaces till I was obliged to stop the whole fire and lose my work; it happened several times that I found myself obliged to quit work, with not a dry garment on me, because of the rains which had fallen. I went to my couch at midnight or at day-break, rigged out like a man who has been dragged through all the mud holes in town, and in thus going to rest, I went stumbling without a candle and falling first on one side and then on the other, like a man drunken with wine, filled with great sadness that after working so long I saw my labor lost. Now in retiring thus wet and muddy, I

found in my chamber a second persecution worse than the first, so that I marvel now that I was not consumed with sorrow."

What eloquence and what touching reserve in these words:

"I found in my chamber a second persecution worse than the first!"

The mockery of strangers may pass, but disdain and doubt at his own fireside!

Now while the poor potter, weak and despised, watched his furnaces in the rain and storm, an Italian, Benvenuto Cellini, in the king's employ, had at his disposal an admirably organized workshop in the palace of Fontainebleau, with many workmen at his hand. He was present at the casting of the colossal statue of Perseus; he also threw the furniture of his room into the furnace, but he knew very well that his goods would be replaced. Success was certain; the glory and rewards splendid; near the mold where the bronze was cooling, a rich supper was served to Benvenuto, which comforted him and gave him expectations of the triumph which could not fail him.

Dare I say, even in the face of the results shown, that these fifteen years of maturity (from the age of thirty to forty-five) thus consumed are regrettable? That enamelled cup arrested and turned aside the genius of Palissy, who was trying a new road through the great field of Nature. We know the man; we know the artist; a word must be said of the scientist. He belongs to the small class of creative minds,—those who are in advance of their age, and so far in advance that no one can follow them; so that more than two hundred years later, in the face of magnificent discoveries recently made and triumphantly announced, some one remembers that in the sixteenth century a certain Bernard Palissy had put forth the same ideas, tried the same experiments, announced in a tone of authority the same results. He had not the method, the art of making his discoveries take rank as they should, and above all he did not gain the attention of the public preoccupied with other things. And besides, despite the powerful movement of renovation which took place then, if the public detached itself from the blind and arid middle age, it was only to attach itself to antiquity, that is, to the authority of the ancients substituted for the ignorance of the centuries preceding. Now the natural sciences of the ancients—Physics and Chemistry, did not extend very far, and in this line of effort everything was yet to be created. This was one of the chief obstacles that Palissy met. When he began to write he was told on all sides,

"Good man, who are you? What! you presume to write on such subjects, and you write in French? Do you not know Latin? Then what can you know, and what have you to say?"

"It is true," replied he, "I am neither Greek nor He-

brew, nor poet nor rhetorician, nothing but a simple workman, unlettered, untaught. It seems to me, however, that I know something,—that which I have learned, not in books but by myself, in observing the works of Nature before my eyes. What I have, I wish to share with you, for God commands us not to hide the talents he has given."

Besides this, he had read a book which no one at that time was reading.

"I have had no book save the sky and the earth." He has deciphered a few pages of this book, he thinks he understands them, but he may be mistaken. Let the men of his time come to him; let them listen to him and let them judge. This is new, and here is a scientist little like the rest. He does not utter hard sayings from the pulpit; he invites discussion. he controls it. His manner of doing this is very original, very full of simplicity.

(To be continued.)

Are Women Responsible for the Sins of the World?

"**W**OMEN WRITE bad books?" Yes, and they ought to write more. This subject has been discussed by the Baptist Congress in Baltimore. A New York clergyman declared that women write bad books. Of course they do. The world is so bad that unless realism in fiction is to be abandoned, no book can spare its villain. Even the old miracle plays and mysteries had to introduce the devil, and he entered into long parleys with the saints and angels. A bad book shows vice rampant, unapologetic, triumphant. So do the daily newspapers, so does life. Such a book is hideous for it depicts exactly what David, the sweet singer of Israel, deplored in his writings. He saw the wicked exalted to flourish and wax great. Women are responsible for bad books, forsooth? The sins and follies of the universe have been laid at their door too long.

Zola was the great apostle of Naturalism. He saw the world, that it was bad, and he put it on paper. He founded a new school of art according to his contemporaries. His literary *credo* is in everyone's library. When Zola is decried, is he a woman that he should do this thing? What woman has done more than Mrs. Stowe, to check the course of brutality and free a doomed race? Yet she did not hesitate to depict the war of the races just as it was carried on daily in the South. How can a vice be corrected before it is known? Awaken public sentiment against the evil that has screened itself, by presenting it in a book that is to be read by millions. Then something will be done to check it. This has Tolstoi done.

The sweeping statement that women are responsible for most bad books should have an addenda. The gentleman should define what in his estimation may be termed a bad book. Critics are in disagreement thereupon, and some object to the Bible.

Zola sinned against art in his selection of material. Victor Hugo did not. Let women have the credit of writing books that have uplifted the world.

Napoleon as a Type of Energy

MONSIEUR MADELIN, the historian, in an interesting discourse, has described Napoleon's wonderful energy. It made him the most conspicuous figure of the nineteenth century, a position which he gained by sheer force of will and devotion to the empire. Maurice de Barris has called him "*le carre pour de toutes les energies*."

Monsieur Madelin said that in one letter, and that of no great length, Napoleon used the words energy and force over one hundred and twenty times. He wrote of the subject nearest his heart. His interest in public affairs never flagged. Once, when a ball was in progress at the Tuileries, he remained closeted with one of his aides, busy with state affairs until six in the morning. He resisted every effort to draw him from his work, though a message was sent hourly to induce him to take part in the festivities. Finally, he threw down his papers in the early dawn, saying with a comical look at his secretary, "Well, we did not go to the ball." Another anecdote which Monsieur Madelin might have quoted, relates that the great general, having observed that one of his officers, who had just been promoted, was afraid of spoiling his new cloak in the rain, went himself and stood under the gutter. This was an example to the regiment.

The first sight that greets a Frenchman on his arrival in this country, is the face of Napoleon. One sees it more frequently than that of Washington. His picture and his bust are everywhere. They are all over the world, even in the Mikado's palace. Thus a tribute to genius is paid.

Napoleon knew women,—witness his little stroke of diplomacy at the Tuileries, when he was named Consul for life. It is well known that at a ball he gave, two thousand court dames called to supper first, pressed against the great folding doors of the banquet hall, all on fire to know who could claim the right of precedence. A marshal went to the Consul with this question, "Who shall enter the banquet hall first?"

"The oldest," promptly answered the conqueror of Marengo. When this message met the ears of the eager throng, the women who had prevented the opening of the doors by crowding against these barriers in a body, drew back with one accord. The doors were instantly thrown open. Not a woman budged. Finally they burst into a hearty laugh, and the order of precedence was forgotten.

The energy which Napoleon showed in his youth, was transmitted to his last days. He drew up with his own hands the formal announcement of his death, leaving only a blank for the hour. The mighty conqueror looked his adversary in the face. He did not flinch. He surrendered.

The Pulse of Labor

"**N**ONE OF THE professors in Columbia University can solve this problem of labor and capital." These words were pronounced at a Sunday meeting in an open discussion of the labor question. It is a simple

ession which is good for the soul. It avows that masses have turned for instruction to the collegiate lies without redress. It is a confession of ignorance the part of those who are set to induce the people to look higher than themselves.

Another man in this discussion said: "We have religious freedom; we need economic freedom." The recognition of the need is the earnest of the fact that this need will be met. Economic freedom is one of the glorious prospects that an equitable adjustment of commerce puts before the people. What does it involve? First, the currency question. This must be settled before one can hope to relieve the stringency of the market with periodical outbursts of popular frenzy. There have been on record many storms in the financial world, like the traditional "Black Friday."

There will never be money enough to relieve the demands upon a fluctuating medium, unless it were to be artificially produced. There is, however, a potent means of relieving the market. It is by the substitution of labor as the medium of exchange, that the problem is solved. It not only adjusts the differences between labor and capital, but it prevents dishonest speculators from cornering the gold and silver of the country. Panics are a fruitful source of misfortune in the business world. They are accompanied with sudden reverses that plunge families into penury. They are felt by the most deserving and honorable. A trust company which goes under, usually ruins millions of small investors. Suicides follow in the train of an unsettled money market. Every one is uneasy. These symptoms are, alas! too common to need repetition. Broken hearts and shattered nerves are too often seen. To prevent all these disasters, give us heaven. This is the cry of the churches, when pressed to diagnose the situation. A cradle may be gained beyond the grave, because reëmbodiment is a factor in divine economy.

Who shall tell us any good? When the University of Columbia fails to introduce a new system of finance, where may the masses go to find instruction? The help that the world needs, comes from the transformation of human nature to Divinity. Every transition is hard. The world is in throes of agony over its bondage. Secretary Cortelyou wants to increase its bonds, but the common people who were expected to respond with their stocking hoards, have rebelled.

Should Labor Organize?

This subject, proposed for discussion at a men's meeting in one of the great centers of trade, presents only a side issue. Organization helps any cause, but the real issue is to know whether the laboring man may not be emancipated from his bondage.

"I don't like the walking delegate." This from a prominent clergyman. A working man springs to his feet to testify that this is heresy. The walking delegate is, in his opinion, necessary to the cause of labor. In many cases, when complaints were made as man to man, "the boss" instantly ordered the one making

them for the rest, discharged; or if he was permitted to remain at work a short time, he soon found his dismissal on a flimsy pretext.

Through such a discussion, preliminary to the sermon at a Sunday service in one of the foremost cities of America, the pulse of labor is felt. The laboring man does not want to put himself forward as a ranting socialist,—to cite one speaker's words,—but he is thinking that even organization fails to give him economic freedom.

When those who are employed by the great capitalists lose confidence, they have not long to wait before a definite issue will be taken on the silver question. It is announced that the Denver mint is to resume coinage of silver at the rate of fifty thousand dollars per day, this money to be put immediately into circulation.

What does this mean in the operations of high finance? It will undoubtedly stimulate business in the West, although silver is another fluctuating medium to be cornered in the stock markets, as well as the precious metal which was so long its partner. The wisest see that this is not the desired panacea.

The remedy is to be found in the institution of a new system of organized life. While people in the outside world are talking, other people are doing. They are trying to institute the system of United Life that is to culminate in the production of a higher order of beings than this world has seen for the past nineteen hundred years. "Saviors shall come up on Mt. Zion." The Saviors of the race from suicide, dejection, panics, degeneracy, and competition are the finished offspring of the Lord, who died to reproduce himself in the lower order, that the higher might be manifest.

The transformation of the visible humanity into Divinity is to be the great accomplishment of the ages; all others are side issues.

Thankfulness

HOW LITTLE TIME the members of the human family spend in the cultivation of thankfulness! It is true that grace before meat used to be a custom, but it was scarcely more than a perfunctory habit to most persons. Instead of enumerating their blessings, people put out their hands to grasp for more. Like children clamoring for too much food, they fret constantly for what is not necessary to their happiness. The one lack shows so much in the foreground of their picture that it spoils all the beauty of the canvas. The little girl who said she was thankful for trunks on Thanksgiving day, showed what small blessings may be gratefully appreciated. The gratitude which goes up to God for giving himself, is a sweet incense that he loves. The majority go about looking for the flaw in the diamond. What is the subject of most conversations that may be termed gossip? Just sunspots. It has been said that two women never converse for sixty consecutive minutes without attacking some sister woman's character. The wisest and best are constantly attacked by the press.

Let us be thankful that the year just closed has been so good. Let us rejoice that the Harvest festival finds the people in the enjoyment of so many privileges. No foreign fleet has entered our harbors. No devastating pestilence has decimated our ranks. No fearful flood has come near our shores. More and more it would seem that we should bless the Giver of all good.

Modern Social Problems

THE RESTORATION of communism obtains in the Koreshan Ecclesia, the new and true fellowship. Its members constitute a Family, whose relations are higher than the relations of the common family of mortal ties. But even the common family, certain phases of communism and socialism obtain. The head of the household assumes responsibility for the care and maintenance of its members. He is the recognized treasurer of the family, the manager of its affairs, and the ruler of the household. The members of the common family are associated on the basis of a recognized bond of common life. The closest ties of the mortal family require the adoption of natural economic relations. In the establishment of Koreshan Communism, the ties of the ordinary family are disregarded, and the most natural and rational relations are established between its members—the relation of brothers and sisters in the new Paternal household. These relations will extend to the thousands, in the unity of all human affairs in one great system of economy.

The NEED OF COSMIC CONSCIOUSNESS

Selfishness Dominant Instead
of the Love of Human Service

BY MADISON WARDER.

THE DISSIPATION of the energies of human mentality along lines of inconsequential endeavor is one of the great hindrances to successful treatment of the malady afflicting mankind. It is not encouraging to note the reckless squandering of the forces of intellectuality in the base and ignoble uses to which they are ordinarily devoted. By far the greater portion of the race is occupied in the pursuit of glittering phantasms of desire that produce anything but genuine happiness in the attainment. Man has so long indulged his appetite for selfish pleasure, that he is unable to recognize that indulgence as the cause of the ultimate fruition of his hopes in the somber bitterness of disappointment.

With the masses, the movement toward social uplift is largely instinctive. Through their own craving for the flesh-pots of sensuality, as well as through subjugation to the tyranny of those of a more cunning order of mentality, they are reduced mainly to the sodden and hopeless attitude of *laissez faire*. It is all one to them if the march of events spells progress or retrogress, so long as there is at hand the wherewithal to administer to corporeal comfort and mental diversion. With the classes comprising the merely wealthy, the professionals, the so called "intellectuals," and other genera of the parasitic orders, the spirit of social regeneration is neither voluntary nor instinctive, but non-existent. Supremely and malignantly selfish, they pass away time singing pœans of praise unto themselves, and conjuring up new ways in which to express their contempt for the social organism upon which they feed. Were the world forced to depend upon its "upper" classes for succor from the woes to come, the pessimist would certainly have ample excuse for existence.

Scattered here and there, however, throughout all the various social strata, are discovered men and women of a higher type of mentality, who share neither in the apathetic despair of the mass, nor the sordid avarice of the class. These are known of the world as "reformers," and are either amusedly tolerated so long as their theories of human betterment attract little attention, or fiercely persecuted if their propaganda gives

promise of arousing the populace to a sense of responsibility. In their souls is stirring the spirit of altruism indicative of the gestated germ of the love of humanity implanted by the Master Communist of the age.

Even these people, fighting heroically against the almost unanimous opposition of the world to free themselves and their fellows from the paralyzing grip of the selfish motive, are unscientific both in their theories and their methods of work. While a measure of apparent success has occasionally attended their efforts, it is fleeting, and will be swallowed up in the great social cataclysm in which the era of competition will culminate. Their energies are directed toward patching up a social system already trembling upon the verge of disintegration.

Koreshanity urges this earnest but misguided portion of the race to develop the cosmic consciousness by coming into touch with the Herald of the age of science. Come and learn that there is only one way to bring about world-regeneration, and that way easy of comprehension and execution when the harmonious interdependence of man and cosmos is understood. Blot out the memory of that tangled maze of fantastic unrealities now masquerading in the livery of science, under the influence of which the social problem has been endowed with so many complexities, and study the simple grandeur of the cellular universe, so eminently fitted as a pattern for the perfect social life of the universal humanity. In the light of the cosmic consciousness, the petty theories born of fallacious concepts of life will appear in grotesque insignificance, and the masterful grasp of the laws and processes of being, exhibited in the Universology of KORESH, will possess the mind with perfect joy and satisfaction.

The Widow's Mite; or the Rich Man's Sorrow--Part II

BY SAMUEL ARMOUR.

THE SYSTEM of wages, ownership, and finance, with the "dismal science" relating thereto, has complicated the problem of the relation of the industrious to the products of their creation, and distorted the processes of thought. It may appear absurd that we should suppose the case of a man voluntarily relinquishing claim to his accumulated or acquired wealth,

all, however wealthy, do relinquish such claim when "that fell power that feeds the grave" forecloses its mortgage. To the demands of this power, all worshipers of mammon must yield ignominious assent. They must surrender all in defeat. By making unselfish division to every one in need, they would make triumphant sacrifice. Here lies the difference. But men are too sordid to permit themselves to glory in the blessings they might bestow upon others, yea, and judgment for themselves.

We will dwell briefly on the enormities of the present silly, indirect, and wasteful, so called system of social economy—a self-throttling, unwieldy, haphazard, and outrageous social nightmare. Behold, for instance, in this country, our systems of protection and exclusion, also our labor-union and capitalistic monopolies which "freeze out" other men, concerns, and products, and prevent them from performing, yielding, or being of legitimate use to humanity.

The sophistry of the schemers has misguided people into the acceptance of a "protection" that deprives them in great measure from enjoying the products of the industry of other countries. They must "scratch gravel" to produce the necessities of life for themselves, and then pay enormous prices out of all proportion to the cost of production for them, before they may use them. The worker must expend two or three times the necessary effort to insure his support in order that the schemers may obtain theirs without effort.

Any quality of merchandise is hashed up to us in the worst style because, while we maintain the competitive system, we have "protected" ourselves out of this protective feature of it; namely, a choice of markets.

Then we have industrial monopolies freezing out small concerns, thus limiting the output and total supply—tending to keep the nation on half rations, so to speak. Added to this we have labor-unions organized to force out of service a host of able-bodied and willing people, who would contribute abundance to our store of wealth if given a fair opportunity. So, those who imagine themselves fortunate in cornering the jobs are in reality constituting themselves the burden-bearers—the asses—for the entire population.

We notice that somehow very few people actually starve to death. Who feeds and clothes them all but the man who is working and congratulating himself upon having cornered the wage slave's opportunity to labor? He does not stop to consider that, through legislation and intimidation, he has but won for himself the right to work his brains out to support the idlers he has created—made cunning through necessity to devise means of filching from him the products of his toil, or of inducing him to part with his money. Moreover, the hordes of what we call heathen are willing to do our work for us, and give us greater ease with less expense to us, and we forbid them through our exclusion acts. Our perverted system seems to demand these measures.

Away with policies which perpetuate our own slavery! Perish that system which makes it impossible

or unnecessary for two thirds of the able population to perform actual uses, while the remaining third must work so hard that its stultified brain is unable to analyze the methods by which its woes are being saddled upon it! Heaven deliver us, also, from the drudgery incident to picayunish individual effort in which the toiler under the curse perpetually foregoes his birth-right of freedom, for the fancied liberties of home and the family circle, which necessitate the million-fold simultaneous repetition of those commonest of routine home duties, which in time stult the development and retard the progress of the race of men.

Confounded and defeated in our selfish pursuit of happiness, we stand again in his presence, who in the beginning made man upright, whence he has sought out many inventions—much to his encumberment and disadvantage. Iniquity bears within itself the elements of its own destruction. Herein lies promise for the world. May the days be shortened.

The rich man's sorrow forestalls the casting in of the widow's mite, and the world already moves forward 'neath the shadow of its impending doom. The fires of revolution will sweep away the debris, and a contrite earth will welcome Jerusalem the New—the foundation of peace.

Industrial Equilibrium

BY MOSES G. WEAVER.

THE PROBLEM of industrial equation, however simple, has been so muddled by the public press, and intentionally mystified by contributors, both from the labor and capital sides of the house, that it is difficult for the average mind to unravel the tangle of conflicting arguments, or even to interpret its terminology correctly. We will endeavor to give our views upon the subject in plain language, and by means of the most simple illustrations show the root of the whole trouble. By pointing out the cause, the remedy for the difficulty will become self-evident.

All the wealth in existence is derived from the earth. If the earth were thrown out from the sun, as claimed by scientific men, all wealth came from the sun originally. But we have not been able to accumulate very great riches from that source directly, even in this day of great inventions; so we will have to depend upon Mother Earth for all material supplies. In order to get it, however, we must either dig it out of the ground, fish it out of the water, or allow it to grow up, and gather the crop; and all this requires muscle. Earth and muscle, therefore, constitute the parents of all the wealth in existence; and the child rightfully belongs to both parents,—as much to the one as to the other. The names of these parents appear in the newspapers as labor and capital, when notice is given regarding the family quarrels they are having over their children.

Now, right here, when it comes to dividing the combined product of capital and labor, we arrive at a point of vital importance, but which is often overlooked. We find the wealth produced to be of two kinds; one, taking after the father, being of a perishable nature; the other

like Mother Earth herself, being permanent in character. To illustrate this difference, we will suppose a man to be spending a week in fishing and hunting. He succeeds in salting down enough meat to last his family for two or more weeks, at the end of which time the wealth is gone; it was perishable property. Another man spends a week in the construction of a fish dam, which will not only supply fish during his lifetime, but will go on doing the same for his children, generation after generation. Justice demands that this man be protected in the ownership of this improvement, and that the benefits from his investment of labor in permanent wealth be assured to him and his heirs forever.

Now let us suppose the two men had coöperated in building the fish dam. While the one was putting in all his time in creating the permanent improvement, the other was employed in securing the necessary perishable property,—catching fish to feed them both while the building was in progress. Now we come to the vital point; and right here is the whole labor question in a nutshell. Should the fisherman have half interest in the permanent wealth resulting from their combined efforts, or is he only entitled to have his perishable property returned, fish for fish? Wherever labor is applied to land, a permanent deposit of wealth necessarily remains; and if the laboring man should be properly protected in his rightful ownership of the real estate of his own creation, his children would be richly provided for, for all future time. The trouble is in taking fish as wages, accepting the same as final payment, and relinquishing all claims to the permanent wealth that keeps on working for somebody after the builders thereof are dead and gone.

It is not a question of how many fish the laborer should have; the wrong is in the wage system, and we hope this simple illustration will clearly show just where the injustice creeps in. There must be a coöperation of capital and labor, just as sure as land and muscle united produce wealth. By the correct system of co-operation, both may contribute what they have to invest; the immediate returns will be divided between them, and the permanent interests that remain behind will be proportioned to their credit according to the value of their investment, either of labor, land, or material. The usual way of dividing wealth is like the Irishman dividing a crow and a partridge. Capital takes the improvements, leaving to labor the perishable part; or labor takes a little of the perishable part, leaving all the rest for capital. Wake up, Labor! Come and get a deed to your rightful property!

The GENUINE SCIENCE OF GIVING

**Social Thoughts Suggested by
the Annual Holiday Season**

BY MADISON WARDER.

IN VIEW OF THE FACT that most persons have in some measure experienced the joy and satisfaction and spiritual uplift to be attained through the whole-souled bestowal of a gift, it seems strange that some idea of the importance of the principle of

giving, in the pursuit of human happiness, has not penetrated the thick gloom of the social economic intelligence. Recently Christendom celebrated its annual day of rest from the absorbing game of grab that demands its unswerving allegiance and unremitting attention during the rest of the year. Press and pulpit proclaimed of the "peace and good will to men" that hovered beatifically over a world free—for one day only—from the envy and hatred and strife and other unpleasantnesses incident to its daily business relations under the economic system of paganism. Poor old world it cannot yet realize the antipodal qualities of giving and taking; it has yet to learn that the difference between give and take is the difference between order and chaos, joy and woe, heaven and hell.

For centuries has man given himself unbridled license to take, subject to the laws of the game; and always has indulgence brought down upon his head the pain and sorrow that are the inevitable concomitants of punishment for the violation of eternal law. Now at the culmination of the competitive struggle ensues a very riot of effort at accumulation, by the vidual, of the world's property, in which man tramples down his fellow with neither heed nor remorse. That the law of compensation still applies is evident, for never has the vitality of the race been at a lower ebb under stress of physical disease and mental vagary. So productive of utter failure has been the search for happiness under the operation of the law of "take," that mankind must soon see the folly of continuance of that policy.

To besure, spasmodic attempts at apparent reversal of policy are frequent on a small scale; but, being predicated upon the basis of the righteousness of greed, are merely narcotic in influence. Hydra-headed charity manages to keep busy soothing the resentment of the losers, and making more secure the positions of the winners, in the struggle for wealth and the power it bestows; and benevolence—for a fat consideration—is a popular fad in the multi-millionaire set; but these are merely schemes to enable those in the saddle to ride with continued comfort, and possess none of the true spirit of the giver.

Scientifically applied, the principle of giving will prove society's only salvation from the curse of its own unholy avarice. A social order wherein each member, to the extent of his ability, contributes his services freely for the common good, contains all the elements needful to the production of social happiness of the highest possible type. Rational enjoyment can never proceed from the mutual distrust that must prevail under the operation of the rule of greed. Certainly it should afford the vidual vastly more pleasure to know that his efforts contribute to the welfare of the whole race, rather than merely to his own doubtful benefit.

When was formed the germinal beginning of that communism which shall finally prevail throughout the earth, the believers in the new order not only gave up all their possessions to be held in trust for the common good, but gave to the organization their life-long and devoted service; finding therein content and hap-

pineness beyond measure. Although this social embryo for reproductive purposes was destined to pass away, the pattern of its perfection remained for the world's future use, and the results were sufficiently potent to endure through many generations, for the ultimate enthusement of countless thousands of disciples of the universal communism.

Koreshanity proclaims to a world weary of the delusions of competition, that the age of taking has run its course, and the era of giving is about to begin. The Master Communist is here, promulgating the plans, and taking the initial steps in the reorganization of society upon the rational basis of mutual service. Let him who desires to secure for the world the greatest possible happiness, come forth and offer to the new social order ungrudging service. Let him lay at the feet of the Apostle of scientific society the joyous labor of willing hands, and the exalted thoughts of a mind thankful for the opportunity afforded to assist in the banishment of sin and sorrow from the world.

What Social Conference Clubs May Do

BY MAJOR OGDEN WHITLOCK.

UNDER THE PRESENT system of things there is a most serious lack of social advantages, with respect to those many million folks who aspire to live more relatively in the region of things intellectual and spiritual. All bachelor men and all bachelor women are in a position to appreciate social advantages that involve something more than passing away so much time in fashionable eating and drinking.

It is a known fact that society people so called, are just destroying themselves in their devotion to mere externals and surfeiting. Nor do they desist until old age comes to dominate and rule over them. Then they begin to realize how little they know, and how the pall of gloom settles down on the after life. Oh, the pity of obscuring instead of brightening the whole being!

Here let me suggest an attractive means of social development for all people, and specially bachelors or unmarried of both sexes. Have conference meetings. Have them often; at first by groups in private houses, later in down-town halls or places specially provided. At these meetings each member may tell his or her experiences in life and study.

Within a month or two the social life of a group of members would be improved. Not only must one speedily learn to speak extempore, but that form of expression soon becomes educative. In this way the best thought entities of the members might find an outlet, and a hearing that could hardly fail to make life more interesting and precious. Pent up minds become stagnant, or lapse into the state of the dull and dumb.

The social conference club, besides its educative effect, should be noted as quite influential in the community, and even the world, for human advancement and human good. In addition, various groups or clubs might have their own publications in which the interests of the clubs may be set forth, and important subjects and issues discussed by able writers.

Men and women are rapidly rising in the brain region, and they require a readier means of expression. An order of conferences may afford opportunity for them, never offered in other social forms. And the

value of acquaintanceship may be increased by means of the club conferences and association in social culture and study of social and other problems of interest and import.

Such clubs or societies would doubtless introduce many to the scientific and actual solution of the social problems, and the problem of life, which latter all the writers for the great dailies and all scientists, so called, declare to be unsolvable.

The Worship of the Dollar

BY BERTHALDINE, MATRONA.

THE DISK OF GOLD now worshipped by both church and state as the Almighty, represents but the minimum of the power of God in the service of man. For this power to be active in man at its maximum, that man must appear among men who can demonstrate ability to efface from the disk of gold the "image and superscription of Caesar." A disk of gold is made money by usury-loving men; the same men psychologize the ignorant of the law into the habit of calling it "sound money." The law of God, or of his adversary, gives any selected medium of exchange its face value. When the law of God is operative, money is not a marketable commodity. The money-changers' tables are then pushed over, the thieves hustled out of the temple, and the usurer becomes the "man with the hoe," and enjoys as others the products of his uses to humanity.

No money can be "sound" which does not serve God's law-abiding purpose of making man in his own image and likeness. This requires the establishment of a sphere of equity, in which all exchanges of the products of industry are made equitably, value for value. In such a sphere, value must be determined by the law of God, as illustrated by the man Christ Jesus, whose all was dedicated to the service of God in humanity. His method of distribution of the dedicated all, of time, talents, and the accumulations of the products of industry, was declared to be according to human needs. Work, the performance of use to the neighbor, was the rule. To do what the hand found to do with the might, mind, and strength,—heartily, as unto the Lord, this was recreation.

The love of money, the symbol of man's inhumanity to man, is declared to be "the root of all evil." Since the tree of the knowledge of good and evil and the tree of life are declared to be one tree, the "root of all evil" must serve in the round-up of the great cycle of life, some beneficent purpose. It is not difficult to discover that it leads ungodly men to destruction, and the destruction of all they have created. All this is essential to their reconstruction in the godliness of their lost estate. Men were originally created in God's image and likeness; they reached the limit of their enjoyment of its cycle, and then sought the delights of its renewal with new forms and new graces. Churches, fair daughters of men, were created, and descendants proceeded, through their agency, to fill the earth with the violent.

The militant state of the church has wrought the knowledge of evil afresh into the minds of the Gods. They repent, they return to the making of men. The knowledge of evil brings with it the knowledge of God, and a return to the law and the testimony of his being. To be brought to the new birth of men, the Gods require a new church, the Matriarch of a new state in the earth, for whom they have raised up a king in righteousness. They will name this name upon themselves, and be known as his many Sons. The new church will be the money power of the new state, and the spirit of her life, which is her Hero's, will be the animus of all future exchanges—value for value.

Health and Hygiene

Dr. J. Augustus Weimar

THE TYRANNY OF THE MEDICAL TRUST

Progressive Societies Organized to
Fight the Conspiracy of Doctors

THERE ARE THREE great associations of medical men in this country at the present time—the American Medical Association, the American Medical Union, and the Association of Independent Doctors. The American Medical Association, or medical trust, is composed chiefly of physicians of the so called “regulars” or Allopathic class, and some of the “irregulars,” or Homeopathic. Dr. Charles McCormick says: “There are many trusts now-a-days, but the medical trust is the most dangerous, because it is the most far-reaching and most tyrannical of any trust on earth. It not only reaches deep down into the pockets of the masses, be they rich or poor; but it trifles with human health and happiness, and even human life and personal liberty.

“This professional trust is determined to crush out all competition, that is, all other practitioners except their own. This trust is determined to make it unlawful to be born, or be sick, or die, without tipping the hat and opening the purse to one of their kind. We cannot even bury our friends without consent of a medical health officer, and he ignores certificates from all but his own clan. This trust strikes directly at the liberties of the people; for it says, in unmistakable language, the people must hire them at their prices, whether they wish to or not.”

Surely, this is an infringement upon the personal rights of the citizen, as guaranteed by the Constitution of the United States.

In 1899, the American Medical Union was organized as a demand of the age. Dr. Bland says: “It came into being as the organized protest against the spirit of despotism embodied in medical statutes and politico-medical boards [of the Allopathic doctors]. The ‘regulars’ denounced the Homeopaths, Thompsonians, and Eclectics as ‘quacks,’ ostracised them professionally, and persecuted them in the courts, under the malpractice laws. ** Persecution, under the then existing laws, not succeeding to the satisfaction of the ‘regulars,’ they asked the legislatures of the various states to pass laws limiting the right to practice medicine to those who could pass examinations before boards of ‘regulars.’

“The ‘irregulars’ [that is, the Homeopaths, Thompsonians, Eclectics, etc.] opposed all such bills with such wisdom and vigor as to prevent their passage. Then the ‘regulars’ [the Allopaths] proposed to the Homeopaths that they join them against the other medical sects.”

Members of the American Medical Union represent all schools of medical practice. The objects of this organization are: “First, to promote fraternal sympathy and practical coöperation among physicians of all schools, with a view to general progress in medicine. Second, to protect the natural and legal rights of its members from oppressive and unjust statutes in the various states, and to secure the repeal of all medical statutes based on the principles of des-

potic paternalism, and secure the enactment of laws which shall be liberal and just, and therefore in accord with the fundamental principles of our republic.”

The Association of Independent Doctors was organized September, 1907. This organization promises a vigorous campaign. It is opposed to unconstitutional legislation and discrimination in favor of any sect or class of doctors. It is going to educate the public to a realization of the danger of compulsory paternalistic laws relating to health matters. The chief purposes for which this association is formed are:

1. “To establish and secure the maintenance of such freedom of practice in the field of the treatment of human ills, as will insure to the American public the best advantages possible.
2. To protect members of the association from unjust discrimination, and the perversion of laws framed by the [Allopathic] medical trust to secure a monopoly of practice.
3. To protect the members of this association from malpractice or other suits which may be brought against them by designing persons.
4. To abolish state lines within the United States, so far as the practice of the profession represented by this association is concerned, and thus force all doctors to be more competent each day, or fall behind in the competition.
5. To expose in the official journal to be published by this association, any person who is found guilty of practices unbecoming to legitimate practice, whether he or she be a member of this association or not.
6. To educate the public to a correct understanding of the epithets ‘quack’ and ‘empiric.’
7. To promote honesty in the keeping of statistics pro and con with reference to vaccination and other matters on which there may be a difference of opinion.
8. To set an example to the world that will insure admiration and respect.”

The founders of this association are fighters for human liberty and Constitutional rights. We have watched their work from its initiation. If they continue in this just cause for liberty of practice, and for the right of any one to call, in case of sickness, any physician he or she sees fit, this association will, within a short time, outnumber the two foregoing associations. Its mottoes are: “Equality before the law,” “equal rights to all,” and “special privileges to none.”

This association demands the enactment of a law placing all physicians on the same footing. And as our forefathers won in the contest for religious liberty, we, their sons and daughters, will bravely enter upon the struggle for the twin sister, “medical liberty.”

Too Much Law an Evil

“**I**N THE EARLY DAYS of the Republic, men sought to have as few laws as possible beyond those needed to secure the individual in peaceful possession of the fruits of his labor, and to settle disputes which the parties themselves were unable to settle. All questions relating to man’s health, his conscience, freedom of opinion, etc., were left to his own common sense and discretion.

"This policy made the United States what it is today. Men's energies were unhampered. The incentive to individual thought and action was strong. A man found his level sooner. Experience kept school, and great things were accomplished.

"Gradually a change has come about. Now-a-days, the tendency is to make a law to remedy every evil that crops up, regardless of the fact that it is only by education that we make any real progress. Evils tend to correct themselves if left alone [if you educate the people], but no law can legislate a fool into a wise man.

"The doctor is in a position to extend a helping hand to mankind by educating them to have proper standards of judgment. But as an educated man himself, he is consistently opposed to laws which, under the pretense of protecting people, really stifle those instincts and energies which would otherwise develop and broaden people, and consequently make for progress.

"The decision in the Bishop case, of a year or two ago, that parents are not legally obliged to call in a physician to a sick child, is probably correct. Of course, it seems hard that a child should die without medical attendance, yet the parents might have called in a man who had a diploma, yet whose practice was equivalent to doing nothing; (for more people die of poisonous drugs administered at the hands of so called educated drug-doctors than die of disease or old age). If people can be legally compelled to employ a doctor, it is easy to go a step further and declare that they must select some particular 'pathy' or 'ism.'

"Laws which encroach upon individual liberty always work more harm than good. Better freedom with its mistakes and occasional tragedies, than the iron compulsion of law which leaves no room for choice, and teaches no lesson.

"There is more danger in too much law than in too little. Laws passed to regulate people are easily turned into a source of blackmail. We should never forget that the best governed country is also the least governed country. Fewer laws, of a fundamental character, and those enforced is sound social policy. Let us not endanger the magnificent growth and prosperity of the United States by retrograding to the old monarchial idea of having the government do too much, instead of relying on our powers. Let us safeguard our country while there is time, by a vigorous opposition to all laws which hamper the individual under whatsoever specious plea they may be presented."—*Medical Brief*.

Anti-Compulsory Vaccination Society

WHAT THE Anti-Compulsory Vaccination Society hopes to form is a national movement for the protection of children and grown-ups from the serum fiends, who insist upon forcing their ideas upon all classes, denying opponents the right to think or choose whether they want to or not. It was organized in Chicago during the month of November, 1907. The cause of it was the announcement of the School Board that it had no power to admit children to school when ordered to shut them out unless vaccinated, and its proceeding to deny certain children their constitutional right.

"About a thousand dollars was subscribed to employ

attorneys for the purpose of carrying the matter into the courts to compel, by *mandamus*, the admission to school of the unvaccinated.

"It was declared by speakers at the meeting, some of whom believed in vaccination, that it is not a question of vaccination, but of the compulsory feature of it. They suppose that it was compulsory to be not vaccinated, and asked what the pro-vaccinationists would think of being forced to risk taking smallpox against their will; then declared they object to being forced to risk vaccination, which they regard as infinitely more dangerous than smallpox—it being shown by the Bulletin of the State Board of Health (?) that during the year 1906, there were only two deaths from smallpox in the entire state, while there were one hundred and thirty-five deaths from tetanus (lock-jaw), nearly all of which was caused by vaccination or toxin."

The Purposes of the Society

THE PRINCIPAL purposes of the Anti-Compulsory Vaccination Society may be seen in the following extracts from its constitution:

"Sec. 1. To combat, with all the vigor of organization and right, the outrageous conduct of the Chicago Board of Health (?) in its efforts to compel school children to risk their lives and health by submitting to vaccination, or be deprived of their rights to attend the public schools.

"Sec. 2. To raise money to carry the matter to the highest courts in the United States, if necessary, to establish beyond question the right of parents and children to choose between using their own hygienic measures and taking the smallpox, or any other disease, and taking vaccine treatments which are alleged to be preventives of smallpox, but which have proved so dangerous that the health (?) boards dare not print true statistics about the cases of tuberculosis, erysipelas, cancer, scarlet fever, measles, and other diseases of children, caused by vaccination, and have so influenced the great dailies, that few of them will print any communications in which vaccination is condemned, even refusing to accept them as paid advertisements.

"Sec. 3. To secure facts in the matter of the dangers attending vaccination as compared with the dangers attending smallpox, and print them for circulation, together with true showings referring to the mercenary aspect of the members of the [Allopathic] medical trust which insists, they believe, in the efficacy of vaccination. * *

"Sec. 6. To never rest until brutal political doctors are driven from public office in shame. No man who insults callers at his office, because they dare protest against the endangerment of their families' lives and health, is fit to occupy a public position."—*Ophthalmologist*.

With continuity we ardently desire that this society may succeed, and thus hold the Allopathic Political Medical Trust responsible for the murder (death) of children by compulsory vaccination. As this Medical Trust has only a mercenary object in vaccinating children, we predict that it will drop its tactics concerning this infernal business, as one would drop a hot coal of fire.

Topics of Interest & Importance

IN THE FIELD of therapeutics there is universal opportunity for the grossest fraud. The sick and diseased are everywhere, and doctors are in demand. There are various conflicting schools of medicine; their votaries fail to cure, yet they are patronized. They cannot explain the action of their medicines—but the people continue to trust them. The people die, but the blame is seldom laid at the doctor's door. He has learned to escape punishment for his misdeeds, for he has laws made in his favor. He has only to pass examination to be afforded protection of the law; he has many loopholes of escape. He may use good or bad drugs, the rankest poisons, or the most harmless dopes—how can the people tell if their lives are risked, or when their loved ones are placed in jeopardy at the hands of the doctor? If death occurs, it is because the case was "beyond medical aid;" if the patient recovers, the medicine did it, and the doctor gets all the credit. The real tendency of drug medication is not to cure, but to increase the ills of the human race.

THE DESTRUCTION OF JERUSALEM

According to Flavius Josephus & Other Historians.

BY OTTO L. FRINCKE.

THE DESTRUCTION of Jerusalem was that tremendous catastrophe which marked the close of the Jewish dispensation. Similarly, the impending battle between Gog and Magog, and likewise the struggle between truth and fallacy, are approaching and will signalize the close of the Christian dispensation. This close is at hand; it will be the great and terrible day of the Lord. Then will come the Golden Age, God's kingdom of righteousness.

The attentive reader of Koreshan literature will have noted that it teaches the religio-science as embodied in the Universology of KORESH. It reveals how the universe—human (including the divine) and purely physical—moves in cycles or dispensations. Also the cardinal doctrine of the resurrection, which involves a revelation of the mysteries of the theology concerning the appearance of the Sons of God. Briefly stated in this place, we say that they are arch-natural men, in God's image and likeness. They are the kings and priests who shall rule, guide, and instruct humanity in that coming kingdom of God. Then will be universal the divine socialism or communism in perfect agreement with absolute principles of justice and genuine liberty.

In the coming Universal Religion as taught by KORESH, lies the hope of the world. Though pain and great tribulation will accompany the final fearful struggle between Gog and Magog,—that is, capital and labor,—there shall arise from the chaos wrought, peace, glory, riches, happiness, and order, as the basic conditions of the coming divine commonwealth.

The destruction of Jerusalem not only was the annihilation of a great city, but it caused the complete and finished downfall of the Jews as a nation. As a national entity they perished and were dispersed throughout the world. The prophetic sayings of the Bible, beyond the shadow of a doubt, point to the days of the present as the epoch in which shall come the final cataclysm. The Lord Jesus had foretold Jerusalem's destiny, and his prophecy was fulfilled literally. Never was the work of man more totally destroyed. Nor should the city be rebuilt. Emperor Julian ordered the rebuilding of the temple in 360 A. D., but when the workmen were at work on the foundations, fires

burst from the ground and the task was abandoned by the authorities. They were convinced that God had sent the fire to frustrate the enterprise.

The "History of the Jewish Wars," and the "Antiquities of the Jews," are famous works of Josephus. He witnessed many of the events described in the "History of the Wars," and his writings are generally credited with accuracy and authenticity, and are supposed to be one of the few reliable histories of his era. He was born about 38 A. D., and lived to A. D. 100. He was a direct descendent from a Jewish priestly family, one of his ancestors being Jonathan, a high priest of Jerusalem. His life and works prove that he was a man of culture, with an observing and moderately critical mind; a man of the world and of personal bravery, but not scrupulous when circumstances tested him as to his nationality.

When the time drew nigh that God should vent his wrath on the Jewish people, even as the Lord Jesus and the prophets had foretold and warned, the following signs and wonders went before: A comet was seen in the sky, shaped like a sword, and hung over against Jerusalem one whole year, and was seen by all men. In the days of the unleavened bread, on the eighth day of April, at nine o'clock in the night, a light appeared near the altar of the temple, of such brilliancy that all within believed it was day.

A great bronze gate at the portal of the inner temple, of such weight that twenty men were required to open or close it, and which was secured with iron locks and bolts, did open itself in the sixth hour of the night. (Probably the sixth hour past sunset, or midnight.) On the 21st of June there were observed in the clouds in various directions in the sky, wagons suspended and arrayed in formation, accompanied by troops and horsemen, which fought each other with a terrific noise during the night. While the priests were in the temple preparing for the Pentecostal festival, they heard a loud tumult, and presently a voice shouted: "let us depart from hence;" though some declare that this occurred at the time when the curtain of the temple was rent asunder, simultaneous with Christ's death on the cross.

There was a man, Jesus, named Anania, son of a plain man, who came to Jerusalem to participate in the feast of the tabernacles, and who, moved by a special spirit, cried: "Oh, a crying from the morning! Oh, a crying from the evening! Oh, a crying from the four winds! Oh, a crying over all Jerusalem and the temple! A terrible lamentation

over bride and bridegroom, a crying over the people." And this mournful lament he continued day and night, running like one mad about the city. Though he was beaten with rods and whips by those who believed his cries announced the doom of the city, he could not be silenced.

When this man was brought before the governor appointed by the Romans, he was scourged and whipped so that his blood ran. But he did not plead for mercy, nor did he weep or shed a tear, but continued without pause to cry louder, "Woe, woe to thee, Oh, thou doomed Jerusalem." Albinus the judge denounced him as a fool. Yet this man during seven years did not struggle much with people, and went alone like one who thinks deeply, continually crying, "Woe, woe, thou poor Jerusalem," and of this crying he never grew weary.

But when this city was besieged by the Romans, he walked about on the walls and resumed his cries, "Woe to the temple and over all the people;" and at last for a time he added the strange words, "and woe, too, unto me;" and while uttering this last, a shot from the enemy struck him dead. These and other portentous signs preceded the destruction of Jerusalem.

We will now briefly speak of that tremendous event. When the murderous and traitorous Jews had slain the just and innocent Christ, conditions among all classes went from bad to worse. The high priests practised tyranny against the lesser priests, and among those who held civil posts of honor and power, hatred and envy prevailed. The dissensions within all governing bodies seemed to indicate that stupendous and frightful revolution was threatening the nation. During such discord and rancor among the great, there arose various cliques and parties; divisions everywhere. From this proceeded much distressful calamity, robbery, and murder in the city and outside of it, all tending toward a catastrophe which might bring complete dissolution to their ecclesiastic and secular governments.

Meanwhile Emperor Nero dispatched Cestium Florum into Judea, whose rapacity and cruelty so enraged the people that they rose and fought him in battle, killing five thousand of his men; and thus the Jews were brought into open rebellion with the Romans (A. D. 66). Nero then ordered Vespasian and his son Titus to enter Judea. Vespasian led an army into Galilee, slaying in one battle fifty thousand male Jews; his troops ravaged the country, and slaughtered women and children. Vespasian captured and sold into slavery thirty thousand Jewish soldiers, while five thousand fled in despair to the mountains, where they flung themselves from a high cliff and perished.

Plundering and murdering hordes now entered Jerusalem and plagued all parts of the city; priests were slain, and bloody encounters took place in the temple. Twelve thousand of the best among the elderly Jews were killed, their houses and other property given over to roving bands for plunder. While lying at Caesarea in the spring, Vespasian learned of Nero's death, and at once the Roman legions proclaimed him emperor. Having taken possession of the principal cities of the Jews and Idumeans, he calculated that the conquest of Jerusalem would be readily accomplished. And as he went to Egypt, intending to travel thence to Italy, he appointed Titus to supreme command of the Roman legions against the Jews.

Now, a great multitude of people had come to Jerusalem from all the towns and cities to celebrate the Easter services. These and refugees from Galilee crowded the streets and dwellings, increasing vastly the population, adding to the tumult and confusion instigated by the numerous factions which strove to rule the city. One faction held possession of the temple under command of Eleazarus, son of Simonis. The lower section of the city was controlled by one Johannes, who was responsible for nearly all of the distress and bloody deeds from the beginning of the terrors in Jerusalem.

(To be concluded.)

The Power and Principle of Anticipation

BY FRANK H. SMITH.

THE PRINCIPLE of anticipation is manifest in every conjunctive unity, consummation, compromise, determination, and agreement. It is operative in every head and leadership of any kind. Every law, method, rule, statute, custom, and conventionality anticipates, necessitates, and consults a certain dominant, influential somebody to inaugurate and sustain its very existence in purity or perversion.

Anticipation is the governing factor in every growth and development, in every investment and expenditure of one's substance. It is the leading element in every storing and banking operation. The guide to seed-time and harvest, to every purpose and undertaking, is the expectation of some good result. Origin and destiny being one and the same, mortal man is perpetually reaching, arriving at, and possessing the goal and object of his greatest voluntary and involuntary desires, from the force of the habitual, desperate attraction and the momentum of the constant determination of his efforts and enjoyments. We have no power to anticipate, expect, and inspect, nor is there remembrance, recollection, and intellection, except according to the magnitude, culture, and quality of the central consciousness. As "the child is father to the man," so the desires of the heart are the secret well-spring, source, and parent to the deeds of the body.

Anticipation of anything is really an active faith concerning that thing. The word literally means a grasp of the head, or a taking into possession somewhat beforehand. The average mortal human has ever been somewhat aware of the soul's sincere desires of his sires to meet beyond the river of death, and be conjoined with their Creator and Maker, who is simultaneously their Savior and Redeemer. And all of this they candidly admit to be rather indefinite as to exact detail of environing scenes, and generally allow the whole subject nowadays to be quite infinitely mysterious and spiritual. Thus, all believers in the Christ have expected to be "gathered to their fathers," assured accordingly that, professing this, they have made another successful effort of non-resistance to evil, and have capped the climax of witnessing against a preverse generation, by holding out faithful to the end.

The heavens are now weary and heavy laden with the toil and excessive labor necessary for their continued existence, and they long to return to the primitive purity of the early church, their Father's house, where there is plenty and to spare of grace to forgive, and wealth of virtue to

transform and rehabilitate. But all are yet much burdened and exhausted of true virility on account of the labor of feeding swine,—satisfying the extravagant and vagrant desires and ambitions of perverted being. The only hell that we will ever have to contend with, to extricate ourselves from, is the curse of a violation of the laws of life and ignorance of our duty to God and man.

The most fetching aspirations of the mortal race consummate in practical requests of the wholesome integrity of the light of life of the only true God. The quest of the Holy Grail, and the crusades to save the Holy City of old Jerusalem, are not worthy to be compared with a scientific effort to overcome and subdue the hordes of noxious spirits and tendencies of the present mortal self, nor with a zeal according to knowledge in the pursuit of immortality. Until we "hitch our wagon to a star," we are not aware—nor can we avoid the condition—of having our household surely infected with the cankering rats of perversion and depolarization. Without are dogs,—the ignorant and empirical, false and deceitful leaders and personalities at the very best, the involuntary forces of decomposing civilizations. The only true and living God of all the universe is found in the righteous man. There is to be a general round-up of the old heavens and old earth, for whosoever will to come and drink of the waters of life freely, and to be infolded as in a scroll.

In one sense, the day of salvation is always now. The laws and habits of all creation express themselves in great variety. Yet their focal impress in ganglia and head-center is ever constant and harmonious as to the persistence of the five general kingdoms of Nature. He who is able to freely love, to have the divine good for its own sake, has well begun to overcome. And perseverance brings ere long to him in bold relief, the conclusive demonstration of the God-like sublimity and majesty of virtuous suffering.

The true Master of the age scientifically anticipates the essential circumstances and conditions of his future career. Thus he takes time by the forelock, and has the guidance and protection of divine Providence. He literally prevents, goes before, ahead of, and above, all possibility of failure and uncertainty as to the completion of God's work of scientifically educating the world to walk in the paths of peace.

The Curse of Over Education

BY BERTHALDINE, MATRONA.

LUTHER BURBANK, the plant wizard, keeps right on doing admirable, progressive things, and saying sensible ones. He says: "The curse of modern child life in America is over education." Of course, he means education so called. Then he goes on: "The injury wrought to the race by keeping too young children in school, is beyond the powers of any one to estimate. We take them in this precious early age, when they ought to be *living a life of preparation*, near to the heart of Nature; and we stuff them and overwork them, until their poor little brains are crowded up to and beyond the danger line. The work of breaking down the nervous systems of children of the United States is now well under way."

Another wise one remarked recently, that the work of the schools is largely the "manufacture of inferior commercial machines." In a recent article in the *World's Work*, we read of things Scandanavia might teach us. Sweden was admired for her national undertaking of the body building of her children. The state sees to it that every child is looked after as to its physical culture, to such an extent that Sweden has the highest health average of any country in the world. Denmark was lavishly praised for its discriminating and beautiful care of all people over sixty years old, needing it. Wise care of its young, and reverential respect for its aged, are certainly admirable characteristics to cultivate in a nation.

The Founder of THE FLAMING SWORD, a truly great Physician, has for nearly forty years warned this nation of American people of the evils to follow the cramming system of our competitive schools. Reverence for the laws of life in the body, the love of the performance of use to their fellows, and the honor of all worthily representing state and church united for the well-being of humanity, are the first lessons the Koreshan child has to learn from scientific instruction.

To learn all valuable principles of law in their application to the uses of life, promotes the health and happiness of a child. In the well-directed service of society, a toddler soon learns that self-forgetfulness in the delights of varied uses to society, ordered on the basis of commonwealth principles, educates him to think, to act, and to acquire, according to increasing needs, useful knowledge of all collected facts and instructive experiences. When society turns to its salvation to the testimony of Moses and the prophets as interpreted by the new scientific Cosmogony of Koreshanity, there will be a new religion in the world, and a new system of education in all the arts and sciences.

The True Caste System

BY BERTHALDINE, MATRONA.

THE QUERY in an article recently read, "What is the House of Lords?" suggests the statement of a few facts relating to caste systems. A caste implies a mold. The merit or demerit of a caste system of social order depends primarily upon the character of the mold in which it was cast, and for what. A caste system may be instituted by personalities principled in devotion to the organization of the most diabolic forces of evil, which they may love and call good. If the Man Christ Jesus can be demonstrated to be the supreme Being of wisdom and love, faith and charity, truth and good, then all powers opposed to and making null and void the law of his being, may be reckoned with as diabolic.

Moses, the Lord's racial organizer, was the giver to his race of a law summed up in ten categories or commandments. Moses was also the founder of a religio-social system into which he cast his people as in a mold. He did this primarily for the production of a man by whom the perfect law he gave his race could be fulfilled in spirit and in truth. This Man's obedience to this law was not complete till he became a living sacrifice as holy seed sown for the universal good. The caste system of Moses was for the pur-

pose of enabling the Hebrew race primarily to realize the fulfilment of God's covenant promises made to its progenitor, Abraham. Abraham was projected through the race to become its highest product by involving in his ascent for reincarnation as the Almighty, the best developed possibilities and powers, and the central consciousness of every corpuscular entity called a person, that had gone before.

If the man Christ Jesus, the Son of God, can reproduce as a great multitude the heirs of Abraham as facsimiles of himself, to become with a reincarnation of himself, the heirs of the universe, he can certainly be identified with Abraham as his seed of origin and destiny forever. The perfect fruit of the Mosaic caste system was the divine Philosopher, the supreme lover of wisdom, the man Christ Jesus. This man was declared to be the High Priest of the order of Melchizedek. From the last visible representative of this order, Abraham derived the science of astro-biology which enabled him so to project his seed as to insure his attaining resurrection in the High Priest of the order of Melchizedek, when he should reincarnate himself for the universal restoration of mortal faith for the restoration of that great social annulus of the Gods, vital with the resources of eternal life.

The perfect man, the biune being in the godly mastery of all the forces of life and death, is the working model for this higher caste system of social order. Its humblest member is to be most highly honored. It will be a body of many members, some ordained to honor, and some to dishonor. To the dishonored oft comes the more abundant honor, in obedience to the eternally operative law of just compensation for all service rendered in due season.

From this eternal high caste system, are precipitated the stratifications of human society called cosmic orders or worlds. That which men work up to attain, is pre-eminence by processes revealed in the science of the universe. Men are developed to the most celestial and scientifically natural conception of men and things by the operation of the law of re-embodiment. The perfect man has an anatomy, physiology, and mentality which are the fruit of forty-two embodiments, following the planting of the holy seed of the divine order. The firstfruit of a race of thoroughbreds is no ordinary creature, and every possible care is taken of the matrix fitted to reproduce his kind. Many crosses may have to be borne by seed and by soil ere a peer of the realm may be bred. Given the right seed and the required soil, the man's hopes may be for the highest, if the sun and the water remain to minister to the reproduction of that peer of God who shall involve again the good of all.

WE ARE SAFE INSIDE

BY ALBINA L. WASHBURN.

I'm tired o' lookin' at the sun,
Ninety-two million miles away,
An' blinkin' at the little stars
That's even farther yet, they say.
It's mighty hard on human eyes,
An' harder yet on faith;
An' telescopes are awful scarce,—
They're not made in a breath,

Like "principalities, an' powers,"
An' laws, an' gover'ments, an' such;
But labor, brains, an' time it takes,
An' nicest eye an' touch.
An' then this "little planet Earth,"
With us all standin' on it,
A-lookin' at the blazin' sun
An' all the spots upon it;
An' us a-whirlin' on through space
As fast as we can go it,
An' not a fallin' off at all;
They tell us we don't know it.

Of course, we've left it all to them,
It's science—so they say;
But since so many books have come,
An' thinkin's come to stay,
We've found the Earth's a hollow ball,
An' we're inside the shell;
The sun an' moon an' little stars,
An' sky an' air as well,
Are just as cosy an' complete,
But not so far away.
They all go 'round just as of yore,
An' bring us night and day.
So now our tired eyes can rest,
We'll catch our breath again;
An' scientists may find new worlds
Within the human brain.

THEOCRASIS

BY ANASTASIA.

WHAT WONDROUS thing is this, that in my dreams
A revelation doth itself unfold,
Of what the consummation bringeth forth
To man in his great crowning destiny?
There cometh now the time when death shall cease,
And truth prevail in triumph o'er her foe;
And mortal struggle shall for aye be o'er,
And, made immortal, man shall reign with God.
Oh wondrous thought! What hope and bliss divine,
To enter into God's abiding place,
With him to be conjoined forevermore!
How may this crowning destiny be reached,
And all complete, man's cycle be fulfilled?
When rising up—his aspiration throned
In Central Orb of Majesty Divine,—
A well of water, springing into life,
Transmutes his structured form through tense desire,
And through the fire of his mentality,
The vibratory force extends through all
His being, to the outer courts, and there
In trembling joy of higher consciousness,
Each separate cell and every fibrous form
Of the whole vidual structure now dissolves!
With joy ineffable, beyond compare,
The gravic force is conquered. Man ascends,
In liberty of victory over death.

For the Younger Minds

Marguerite Borden

WHAT BECAME OF THE NEW MINISTER

A New England Story
Taken From Real Life

"**T**HERE GOES Bertram Hollis now, a-kitin' down the street an' swingin' his arms like any school boy. He ain't one mite dignified." Miss Maria Hopkins looked out of the window just in time to see the young man pass, and this remark was addressed to her sister, who sat near by in a big rocker, darning stockings. "It's just scandalizin' the way he's carryin' on, ain't it?" added Miss Maria.

"Well," snapped Miss Jane, "So fur I hain't seen nothin' wrong with him. What's the poor man been doin' now?"

"My goodness me!" exclaimed Miss Maria "Haint you heerd yet? The whole village is talkin' 'bout it. It's just this: He's sp'ilin' all the boys in this town a-teachin' 'em things sich as I never dreamed of. Ann Flisby seen 'em through the parsonage barn window. Bertram Hollis was a-showin' 'em how to play a game called fences. An' she sez that the way they was a-pokin' at one another with long, p'nted daggers was enough ter make yer hair stick up straight! She sez she knows they'll put all their eyes out with 'em. An' they've got punchin'-bags, too,—whatever they be,—I'm sart'in they're somethin' dangerous from the name on 'em; an' there's no tellin' what he'll be gittin' next. I wouldn't be 'tall s'prised if he learned them boys how ter blow things up with dynamite! He's been havin' these agricultural classes fer sometime, an' I been hopin' they was all right, but now I see they ain't, an' I'm goin' ter"—

"Marier Hopkins!" interrupted Miss Jane, "if you don't know the difference 'tween agriculture an' physical culture, ye better keep yer mouth shet! I didn't s'pose you was so dumb! You know as well as I do that Mr. Hollis ain't teachin' 'em nothin' as is goin' ter hurt 'em. He's just givin' 'em exercises ter make 'em healthy an' happy."

"All I kin say," returned Miss Maria, "is that I don't approve of makin' our boys inter monkeys a-swingin' on trapeezes, an' a-walkin' tightropes like cats a-trav'lin' on the ridgepole. As I was a-sayin', Mr. Hollis ain't one mite dignified."

It was true that Bertram Hollis did not possess the kind of dignity to which Fernville was accustomed in its ministers. Mr. Peckham, who had been pastor of the little white church for thirty years, had died a few months before, and Bertram Hollis, recently graduated from a theological school, had come to take his place. Bertram was big and athletic. He had always rejoiced in his outdoor life, and it had left its traces in his splendid physique and fine voice. Yet in his very boyishness, he acquired a maturity of thought. What should he do to make the most of his life? He considered the various pursuits. Which should he choose? As he investigated the Scriptures and puzzled over the problems of life, he saw that the world was full of

sorrow, and he felt that out of his own store of happiness he had a joyous message to give to others not thus blessed. And so he had entered the ministry. It was a small beginning,—this little Fernville church,—but he felt confident that there was much good he could do, even in this country town.

This first Sunday revealed many things. The congregation was composed of elderly ladies and a few feeble old men, who looked as though this might be their last appearance in the chapel. Where were the young people,—where were the boys and girls? To be sure, there was a scattered half dozen. Was this all the town could boast? Some of the old ladies did not like Bertram's sermon, but many of the withered faces looked brighter for the cheery words.

As usual, the Hopkins sisters disagreed. Miss Maria disliked him from the first. "I must confess," she began, "that I ain't took with his flowered way of speakin', an' I don't think much of sich a young feller preachin' nohow."

Miss Jane's criticism was favorable. "He's just what I was hopin' fer," she said. "I ain't sayin' a word ag'inst our old preacher that's gone, but it does seem kind of refreshin' to hear some one that's young an' got some enthusiasm."

Bertram immediately commenced a search for the young people. He found plenty of them, and he at once began to devise plans to bring them into Sunday-school, to gain their interest and confidence, and keep them from vice so often prevalent in small towns. There was a bright, motherly woman with two or three grown-up sons and daughters who, under his direction, organized a neighborhood club. She also consented to teach the girls' Sunday-school class. Bertram took charge of the boys himself, and when they had become really acquainted with him they called him a jolly companion. The old people thought that he, "bein' a single man," would board instead of occupying the parsonage; but he preferred the parsonage, and had soon converted the big room over the stable into a gymnasium that the boys pronounced "great." The young men began to come to church, but nevertheless, the old people began to talk, and gossip in a village spreads like wild-fire. Because Bertram whistled and went fishing, and taught the boys how to play hockey, they declared that "he wa'n't fit to be in the pulpit." They began to speculate on what his past life had been, and various dark colored, homespun yarns floated abroad.

Bertram's clear tenor voice filled the whole church, and almost drowned the cracked voices of the choir behind him. This choir had sat in the "singin' seats" for many, many years. There were good voices among the young people, and Bertram selected the most promising and drilled them himself to sing some beautiful, classic hymns never before heard in the little village. Not wishing to offend the old choir, he asked them to sing one Sunday, and his choir the next; but the aged people in the congregation far outnumbered the younger generation. They could not bear to hear their dear old hymns replaced by the new ones whose music they could neither understand nor appreciate, and the new minister became a target for their wrath.

Toward the last of the year Bertram received a note requesting his resignation. It was a cruel blow, and the young people were furious. Of course, he could not remain after that, but he had accomplished something. The ideals of the boys and girls had been raised to a higher standard by their association with him, and they had learned much of good music, and of the best authors.

"It is no use," Bertram said to himself; "I was never designed for a clergyman. These elderly parishoners do not want to be happy,—they want to be miserable. As for preaching nothing but fire and brimstone, and wearing a face a yard long,—I can't, and won't, and there is the end of it!"

"I guess he'll not try turnin' the parsonage barn into a circus tent the next place he goes," chuckled Miss Maria Hopkins to her sister Jane.

"An we'll never see another minister in Fernville who'll git all the youngsters out ter meetin' as he's done," promptly retorted Miss Jane. And it was true.

Everyone wondered what he would do. What would they have thought had he told them? If people did not care for the gospel as he could present it, there were still other methods of lifting humanity out of their cares and burdens. There were forms of recreation that might brighten and gladden sad hearts and send them rejoicing on their way. And so, incongruous as it may seem, Bertram Hollis decided to go on the stage. There would be trials and temptations, to be sure, but strength of character is equal to any emergency, and Bertram Hollis was equipped for the struggle.

Several years later a newspaper crept into Fernville which brought consternation to the populace. It was the first news they had received of Bertram since his departure.

Miss Maria ran all the way from the postoffice to her little gray cottage, to tell Jane the news.

"Bertram Hollis is a-galavantin' roun' on a stage in front of the footlights in New York!" she panted. "He's turned out to be nothin' but a lowdown actor! The only thing he was fit fer anyhow was the circus."

"Yer don't say!" mused Jane. "I'd have given my new bonnet to seen an' heerd him! I all'ays did want to go to a the-a-ter."

How the women did talk! and the men stood about the corner grocery reading papers and making comments while their dinners grew cold at home on the tables. But the scoffs and jeers of the little town were unheard amid the praises of the great world. In its eyes Bertram Hollis was a star whose light shone over two continents, and brought long-remembered joy into the lives of the vast multitude.

The Well-Taught and the Self-Taught

IN REGARD to success in the world at the present day, it is not an academic education, however desirable in any shape it may be, that gives a man access to the confidence of his fellow-men, or to the influential posts of society. It is initiative talent, reliability, perseverance, and indomitable will that conduct him to the high places of the world. The much-cultivated boy who, under favor of advantages, performs faithfully his allotted tasks, who fulfills the require-

ments of his teachers, who is accustomed to subordinate his own judgment to the dictation of others, although he may hold a high rank in the scale of proficiency, is liable, on arriving at manhood, to continue to lean rather than to lead, and thence to occupy a secondary place in the struggle for influence and distinction. On the other hand, the neglected but independent youth, who is brought up in the suggestive school of necessity, who becomes original and inventive because his life is a continued contest with difficulties, who balances character against opportunity, and individual vigor and patience against external guidance, such a one, from the habit of directing himself, becomes more competent to direct others, and to wear more easily offices of trust and responsibility.

It is remarkable how many of our distinguished men have been self-educated. Franklin was a philosopher, Washington a statesman, Patrick Henry an orator, but not by the grace of classical education. Henry Clay did not know anything of the Greek language, nor did Thomas Benton. Andrew Jackson and Abraham Lincoln had a rougher nursing than that of an Alma Mater. Rumford, Bowditch, and Fulton did not develop their intellects under the shades of an academic seclusion. And if we go abroad for examples, we shall find Napoleon no classical scholar, and that Peter the Great, when he issued from his lair at Moscow to study the civilization of Western Europe, did not repair to the University of Cambridge or Oxford, but entered as a working mechanic in the ship-yards of Saardem and Deptford.

We need not regret that our country is the field of wholesome competition between the well-taught and the self-taught, between advantage on the one side and energy on the other, between early development under assistance, and slow maturity under difficulties. The success of either condition stimulates and awakens the zeal of the other.—*Bigelow.*

A Generous Horse

THE FOLLOWING incident indicates that it is possible for "a horse to be a perfect gentleman." Two fine looking horses attached to single buggies were hitched near the entrance of the St. Louis Merchants' Exchange. They were hitched several feet apart, but the hitching straps allowed them sufficient liberty of movement to get their heads together if they so desired.

The owner of one them had taken the opportunity of a prolonged stop to give the horse a feed of oats, which was placed on the edge of the sidewalk in a bag. He was contentedly munching his oats when his attention was attracted by the actions of the other horse, which was evidently very hungry. He eyed the plentiful supply of oats wistfully and neighed in an insinuating manner.

The horse with the feed pricked up his ears politely and replied with a neigh, which must have been, in horse language, an invitation to the other fellow to help himself. Evidently he excepted it, for he moved along in the direction of the bag as far as the hitching strap would permit. But the strap was not long enough, and his hungry mouth fell about a yard short of the bag.

The host noticed and seemed to appreciate this difficulty. Fortunately there was some leeway to his strap. So he moved slowly along the curb, pushing the bag with his nose until his guest was able to reach it. Then, after a friendly nose-rub of salutation, the two horses contentedly finished the oats together.—*Selected.*



In The Editorial Perspective.

THE EDITOR.



LOOKING BACKWARD AND FORWARD

JANUARY was the sacred month of Janus, who reviewed the past and read the future. Standing between the years, as it were, we may consider world-events in retrospect and prospect. Great has been the year that has just closed. Each year brings us a step nearer the culmination of the old order. More ominous are the signs of the times in each succeeding annual cycle. As the lines of time converge to a final focus, we may note the rapid acceleration of the forces of world-activity. What a vast amount of work is performed in the world in a single year! The rolling of the tides, the sweep of the heavens, the rush of the railway trains and steamships, the flashing of messages from continent to continent, the humming of shop and factory, the toiling of the millions, and the tilling of the soil the world over, suggest the magnitude of the factors of progress. The year 1907 has contained its share of important events. Prosperity, panic and poverty have whirled together through the nation, each leaving its train of effects. Both peace and war have been subjects of agitation; for while the conference sat at The Hague, war seemed to threaten between the United States and Japan. The President has made onslaughts upon the trusts, and in turn Wall Street conspired to rule or ruin. The old year closes with a mighty fleet *en voyage* to protect our western shores. In looking forward into the new year, we can only hope for such prosperity and progress as may obtain through strenuous efforts of progressive people. The year of the campaign may bring forth surprises for many. May genuine reform make still greater strides toward the overthrow of the competitive system, and may the message of Koreshanity be heard by the millions, to the end that the new order may be hastened.

The Tendency to Internationalism

THE WORLD is vastly broader than any single nation. The tendency is to do things along international lines, on the universal scale. The factors of transportation and communication have become world-wide, too far reaching to be limited by national sentiment or racial and political boundary lines. We are approaching the age not only of internationalism, but of the unity of all nations. There must be a leader in the work of unifying all peoples, and bringing all their energies into the lines of forward movement. The American nation is destined to demonstrate to the world the advantages of world-coöperation and unity. America must be the great liberator; it must give to the world a new spirit of progress, new songs of freedom, new powers of achievement.

The Work of World-Building

THE WORLD is being created now as much as it ever was. The story of creation is not one of millions of years ago merely, but a story of the present. It is written primarily in the language of the Book of Life and then published in the great Book of Nature. It is a serial story, and its chapters are the dispensations of time. Even the crea-

tion of man is in progress. When the Golden Age is ushered in, the creation of man will have been finished. The new creation began in the Christ, who was the seed of the new order. The work of world-building is going on in the physical cosmos continually. The sun, moon, planets, stars, as well as the physical earth, are being made all the time. Earth sculpture is a constant process. The face of the earth is lined and seamed by time, and now presents the appearance of old age. The earth's face is to be changed to the face of youth, when the deserts shall blossom as the rose. Along the shores of tropical waters we witness numerous agencies of world-construction. It is well known that various islands of the West Indies are of coral formation. Ages have passed since the peninsula of Florida began to be formed. Its sands and shells are products of life and time. The tropical seashores are full of living things that help to make the islands, increase their size, and broaden the tongues of land. Wind and wave, mollusk and animalcule, together with multiform vegetation, coöperate with more universal factors in the construction of Nature's map of the world. Beneath the surface the geologic factors are ever operative. The world is being built from day to day, just as the human body is being continually constructed through its vital activities. Even eternity is constituted of the ceaseless rounds of cycles of world-building.

Nature as a Worker of Miracles

MARVELOUS are the operations of Nature. Her wonder-working processes are neither revealed nor explained by the gross conceptions of the chemists. The cosmos is a giant laboratory, where substances of every quality and character are constantly subject to the processes of transmutation. A given substance may pass through all of the possible changes in the universe. It may progress from the crudest possible material to the most refined gold; or degraded from the most refined to the basest metal. But these do not represent the extremes of possible change. Progress in transmutation of substances in the domain of life yields untold wealth and power of mentality, where substances of thought are constituted of living entities which actuate the lives of men. So long as the mind remains unexplained, deep mystery envelops the activities of life and being. Genuine love and wisdom are the two most refined substances possible to result from the multiform and age-long distillations in the retorts and alembics of human life. The operations of Nature involve all the wonders of creation, wherein the laws of change from element to element, from state to state, are persistent in the working of miracles of existence.

The Age of Fiction

FICTION markedly characterizes the present age of the world. When the world turns from truth, it enters the conditions of the fictitious and fallacious. Sound doctrine is not endured. Thought is stimulated, not by the serious, but by the sensational and the startling. The peo-

ple like to be humbugged. They like to think that men who strikingly advertise breakfast foods are able to produce something more nutritious than the fresh products of the field. They delight in the possession of fictitious values—of watered stocks, of fictitious money. Fiction is eagerly devoured everywhere. The greatest publishing houses of the world are not those issuing standard works, but works of fiction. The libraries are full of the products of mere imagination, the fabrics of romance and life unreal. Long, long ago, Mythology prevailed. It was truth expressed in legends. It was the fiction of the Gods, as it were. The themes were high and elevating. The legends became classic and traditional. Modern fiction is a perversion of the powers of narration, and deals mainly with the false and the fallacious. The heroes of modern fiction are mortal characters, whose greatest passion is in worship of the opposite sex. Mortal love is the basis of nearly all modern works of fiction. Modern fiction cannot be very elevating; nor can the stage serve its greatest purpose until it chooses higher themes. Art is in bondage to the present age of fiction. Art in all its forms must be elevated through the generation and expression of a higher love in a higher life. Art will be elevated through truth alone, for it will serve to express truth in all its planes. The age of truth is dawning; the Sun is casting its beams in the eastern horizon, while darkness yet hovers over the world. Fiction is but the dreams of the sleepers, where spirits bold flit through the chambers of the mind, creating fancies and fallacies innumerable. This is indeed the age of fiction, the age of mystic mazes. Literature and art have only utilized available materials. Fiction has served its purpose, and in it there are masterpieces. But the fact remains that the prevalence of fiction is to be deprecated as a form of dissipation practised by the millions.

A Living Electric Battery

THE TORPEDO FISH is indeed a wonder; it is a living electric battery. Every living thing possesses some means of defense against its particular enemies. The chameleon protects itself by changing its color to suit the hue of the object on which it rests. There are insects that possess the forms of leaves and stems; and birds that, by their plumage, are difficult to perceive in the foliage of the forest. The cuttle-fish ejects an inky substance when attacked, thus creating a cloud behind it to obscure the vision of his pursuer. The electric torpedo fish generates strong currents of electricity with which it kills or benumbs its prey, and paralyzes its enemies. Anatomically, it affords a subject of study. On either side of the head is located a large group of battery cells. The battery surface utilized is enormous compared with the size of the fish. A current from one only ten inches in length is sufficiently strong to send a paralyzing shock to one's shoulder—as we recently discovered by actual experience with one of these marine curiosities. There are a number of other species of electric fish, large and small. But every living organism is a living battery, though not many may duplicate the static electric machine. A human being is a living battery; an organization of men constitutes a battery. The Christian church was surcharged with electro-magnetic forces direct from

the positive Pole of Being—from the person of the Lord Christ. The physical cosmos is a gigantic battery cell, which generates the forces of its own motion and the pole of its own perpetuity.

The Eye of the Heavens

UNDER FLORIDA SKY we saw the sun near sunset, shining through a rift in the clouds. The opening assumed the form of the human eye, the sun itself appearing as the golden iris. A likeness, a coincidence merely, this may seem. But in reality, the visible sun is the eye of the sky; it is the window of interior heavens. Beautiful indeed, is the Koreshan conception of vision. The human eye is a wonderful thing. It is not only a perfect camera, but a sun, an orb. The eye may sparkle and its light illuminate and animate the countenance. The eye may emit sunshine in expression of pleasure. Like the sun, the eye radiates a subtle substance which enables us to see. When the light of the eye conjoins with the light of the eye of the heavens, vision results. Likewise, the eye of God, the Lord Messiah, radiated the Holy Spirit, which illumined the world. Through the Messiah, the Almighty perceived the external world; and as the substance of the Eye enters the hearts and minds of the millions, the Almighty reads the character and the thoughts of those with whom he enters into conjunction. The Messianic eye is essential to the performance of the handiwork of Deity; he was the Eye of light. The world's evil eye is dark, and serves the body of Christendom, which today is full of darkness.

The Voyage of the Pacific Fleet

WHEN BALBOA stepped into the waters of the Pacific, it was a quiet, restful day, with the ocean in delightful calm. It appeared in striking contrast with the stormy Atlantic, and he named it the Pacific. But the greatest ocean has had storms enough, to be sure. On either side of the Pacific are the shores of a great world-power. America and Japan are two great nations of destiny; but the destiny of America is obviously at hand, grand and glorious. Ere that destiny is reached, the Pacific may become the stormiest of all waters. Jingoism aroused the spirit of the two nations in recent months. The President is now carrying out his policy of peace through preparedness for war, and is wielding the "big stick" with the apparent ease of a Hercules. Sixteen great warships left Hampton Roads on December 16, with 12,000 marines under sixteen commanders, for the greatest voyage ever undertaken by a fleet of the American navy. The fleet rounds Cape Horn in mid-winter, and anticipates reaching San Francisco the latter part of April. Various are the speculations as to the outcome of this daring naval maneuver. The English press sees only ultimate war, while many leading Americans perceive peace. The cry of peace, peace, may be sounded far and wide—and then the predicted sudden destruction. For the angel of war will trouble the Peaceful Waters, and send tidal waves around the world.

The Lessons of the Panic

EXPERIENCE is a valuable school in which all classes may learn important lessons. More potent for reform than argument, are such conditions as the recent panic. The people are losing confidence in the prevailing financial system, and in capitalism, which is the dominant half of the competitive order. The people are learning that little good is achieved through patching. Currency reform is a patch. What the world needs is a complete social and industrial revolution, such as might, if capitalists were willing, obtain peacefully through the adoption of the genuine science of economics.

Review of Research & Opinion

THE EDITOR.

The Humiliation of Modern Science

ENGINEERING is considered an exact science. It has accomplished results, it has wrought wonders. The science of engineering has been obtained from wide fields of experience. The engineer employs rigid mathematics, principles of physics, and reckons to a nicety on the various effects of natural causes. Engineering is the mathematics of construction; and both marvelous and extensive are the products of the science. Yet this great science has been humiliated. One of its greatest achievements has come to naught. The great Quebec bridge collapsed, and investigation has revealed some startling things. A reviewer thus refers to the situation:

"The scientific press of the whole world has devoted itself to a study of the error in calculation to which the catastrophe must have been due. 'A riddle of the sphinx,' it is called by the Paris *Cosmos*; while the Berlin *Physikalische Zeitschrift* deems it the profoundest humiliation ever sustained by an exact science. Perhaps the best summary of the expert opinion of this country and Europe is given by the *Scientific American*, which affirms that 'the tremendous significance of this disaster lies in the suspicion, which today is staring every engineer coldly in the face, that there is something wrong with our theories of bridge design.'"

The moral of this is, that if something is radically wrong with such an exact science as engineering, what must the world expect from efforts at world-building by modern astronomers? The profoundest humiliation ever sustained by so called science—aye, the great tragedy in the field of scientific thought, is a coming stupendous event which has already cast its ominous shadow before.

Recent Results of Research

THE KORESHAN position relative to the earth's volcanic system is the only rational one ever taken in modern times. KORESH solved the problem of universal form and function over a third of a century ago, being the first to declare that the cosmic cell is analogous, as to both form and function, to the human system. This necessitates the conclusion that the physical cosmos possesses a complete alimentary canal, and both produces and disposes of the wastes of the system. The cosmic wastes are thrown off from the mercurial activities of the earth's shell; and when consumed in the fires of the cosmic gehenna, the waste substances often pour forth from the volcanic vents of the alimentary tract in the form of lava, which has so long proved a mystery to the scientific world.

Recent researches by Major C. E. Dutton has led him to the conclusion that radium figures conspicuously in volcanic action. He repudiates utterly the old idea that the earth is filled with molten matter, and holds, as we do in the Koreschan Geology, that the volcanic fires are local. His observations at this juncture are interesting, because of agreement in this regard to our position:

"It can no longer be supposed that an eruption is an overflow from the earth's molten interior, 30 or 40 miles below the

surface; but the evidence is strong that the source of the material is never more than two or three miles deep, and the quantity is small compared with the mass of the earth—perhaps not more than three cubic miles of lava having been discharged as the greatest recorded outpour. The eruptions, moreover, tend to recur in the same spot—perhaps thousands of times before the activity wanes."

Evils of Modern Education

HELEN KELLER, the now noted deaf-blind girl, eager to learn and to train her faculties and direct her genius, perceived while in process of education according to modern methods, some of the evils perpetuated in modern institutions. Her expressions on this subject, given in her intensely interesting work, "The Story of My Life," are striking, and may be studied with profit:

"There are, however, times when I long to sweep away half the things I am expected to learn; for the overtaxed mind cannot enjoy the treasure it has secured at the greatest cost. It is impossible, I think, to read in one day four or five different books in different languages, and treating of widely different subjects, and not lose sight of the very ends for which one reads. When one reads hurriedly and nervously, having in mind written tests and examinations, one's brain becomes encumbered with a lot of choice bric-a-brac for which there seems to be little use. At the present time my mind is so full of heterogeneous matter that I almost despair of ever being able to put it in order. Whenever I enter the region that was the kingdom of my mind, I feel like the proverbial bull in the china shop. A thousand odds and ends come crashing about my head like hailstones, and when I try to escape them, the theme-goblins and college nixies of all sorts pursue me, until I wish—oh, may I be forgiven the wicked wish!—that I might smash the idols I came to worship."

More and more it is becoming apparent to thinking minds, that modern educational methods often prove detrimental to progress, rather than really educative. The cramming of the mind with rules, theories, and facts in chaos, constitutes one of the gigantic evils of modern times. The speed craze possesses the schools. The pupils are rushed through their studies without comprehension of the subjects, and underlying principles are not grasped by the mind. Besides, much of that which is taught in modern schools is utterly fallacious and useless.

The tendency of practical educators is in the direction of directing the mind of the pupil to think, and to perform original work. Industrial education is coming into vogue, which is good so far as it goes. Koreschanity brings to light the science of life in all its phases, and it is destined to illumine the minds of millions, bringing not only new methods of mental training, but new things for the mind to treasure.

The Flaunting of the Red

THE FATE of so called reformers in the line of sex relations is now and then noted in the public press. We recall the names of a number who have suffered for either writing or publishing matter classed as obscene by the

postal authorities. The latest victim is that of Bernard MacFadden, a teacher of physical culture. He has recently been heavily fined and sentenced to two years' imprisonment for publishing a story, the character of which Mr. MacFadden describes as follows:

"I was ready for a serial story that I thought might be a power towards the evolution of the higher morality and a nobler conception of life that would, from a standpoint of sex, effect as much as has been accomplished in another direction by 'The Jungle' against the meat-eating evil, or 'Uncle Tom's Cabin' against the slave traffic. I felt that this story would turn on the light on what might be termed infected places."

The processes of exposure of terrible conditions existing in the domain of sex commerce, are simply the flaunting of the red. It enrages the bull, and the flaunter of the red feels the consequences. No one but the genuine Theseus will be able to slay the giant minotaur and rescue the world from its terrors.

The Decay of Childhood

NORMAL YOUTH is analagous to springtime, giving promise of a harvest in maturity. The poetry of innocence speaks forth from the countenance of the child, and the song of purity is heard in his words. He breathes the freshness of the green fields, and hope springs as a light from his eye. But normal childhood is passing; it is being supplanted by a regrettable precocity, which makes the youth old before his years.

The youthful mind should be a fertile field for the development of the world's greatest thoughts, a home of powerful mental entities. Instead, the modern youth becomes for the most part, a narrowed plat for the seeds of noxious weeds; or growths may be so persistently forced as to exhaust the substances of the mental soil. In a recent number of the *Westminster Review*, Mr. Wilfred M. Leadman severely arraigns modern commercialism, the spirit of which is productive of abnormal conditions in the growing generation:

"How much may not this country be losing by her absurdly rigid educational system? She is cramming her youth with solely commercial and athletic ideals. She is completely blind to the boy's promising individuality; instead of giving him a sympathetic environment and treating him with the same minute attention to the smallest details as the animals at the zoo are treated, instead of trying to discover his innate abilities and nourishing them to a grand and glorious growth, she is herding all her boys in huge barracks, training them on the same wicked, egoistic principles, pitchforking them into the professions or trades which most suit their parents' pocket, and then congratulating herself on her splendid results. Yes, wrecked lives, distorted ideals, degraded abilities—those are often the fruits of our superb scholastic schemes. If I may risk the charge of irreverence, I would say that man in the future is to be made in the image of Rockefeller or Sandow, not of God."

Tests of Church Hospitality

THE DISCLOSURES made by Miss Laura A. Smith, as to the decidedly inhospitable spirit manifested by city church people, even among those advertising that strangers are welcome, may well determine how far the spirit of Christian fellowship is from the modern church. Miss Smith dressed very plainly on purpose, and visited hundreds

of churches in the East and Middle West. She was coldly treated and snubbed in many, being welcomed in only a few, and practically ignored by the majority. She was not made to feel welcome. Here is how she described her visit to one, a church on Broadway, New York:

"No one offered me a seat. I selected one of my own. After the benediction the congregation resolved itself into a 'happy family' at once. This church bulletin says: 'All visitors or strangers who would like to meet members of our church are requested to remain in their pews at the close of the service.' I selected a pew, about the fifth from the front on the left of the center aisle, to 'remain in.' It seemed to me that hundreds passed me by. No one smiled or spoke to me."

The Markings on Mars

MATHEMATICS is said to have demonstrated the Copernican system of astronomy, or rather Newton's conception of the solar system. But today the Newtonian theory is being rapidly discarded. Mathematical operations carried on in the abstract are productive of wonderful results. Abstract mathematics is the fiction of the science. Striking results in rhythm and ratio are often found in processes of calculation, but the relations may be wholly fictitious.

A mathematician has recently attacked the problem of the habitability of Mars, and has shown to the satisfaction of his own mind that the markings on Mars are not the result of natural causes, but of the agency of living beings who understand geometry. He says:

"The so called canals are straight and very narrow lines connecting little roundish spots with mathematical precision over the whole face of the planet. Observers with keen eyes and good atmospheric advantages agree in the detection. Now, the chances, that straight lines of the size of these should be the outcome of natural forces, are one to a million, of all we know of the cosmos. But this is far from all, and is not the special point in the matter. If straight lines of given length be thrown haphazard over a surface, which means strewn without accordance with an underlying plan, the chances that more than two will cross or meet at the same point are as one to infinity if the lines have no breadth, and one to an indefinitely great number if the lines, as in the case with canals, have perceptible breadth."

In view of the above, let us examine the crystals of snow, every one of which is a geometric marvel. In a single snow-fall, millions of crystals of exactly the same dimensions and forms may descend, all being the product of natural causes. We might show mathematically, that it would be impossible for Nature to produce these exact geometrical forms; but—Nature does indeed form them.

A man ignorant of the fact that quartz crystals are always regular and of the same shape, might affirm that they were cut and polished by an experienced cutter. But the quartz crystals *grow* naturally. If we should conclude that Mars is a world, formed according to modern conceptions of geology, we might be led to the conclusion that the markings are produced by great engineering factors.

But if we conceive that Mars is in reality a pool of mercury in the shell of the earth, generating energies which reflect in the sky striking figures analogous to those produced in the polarization of light, or the nodal figures on a sounding-board, it should not be difficult to perceive that a natural cosmos operating under the impulses of a designing mentality, should produce not only the markings on Mars, but marvels yet undreamed by modern scientists.

The Open Court of Inquiry.

THE EDITOR.

GRASPING AT STRAWS

"It is stated, in support of the idea of the earth's diurnal rotation, that all floodwood in the Mississippi seeks the west bank. Should it be true, please explain from the standpoint of Koreshan Science, which I firmly believe."

NUMEROUS are the fancies offered in support of the ordinary conception of the earth's rotation. The drowning man grasps at straws. Likewise, men coming in contact with the Koreshan idea of the earth's stationary position, clutch tightly various creations of mere imagination to save them in argument.

The mind of an opponent does not consider whether it is easier for driftwood to float along the west bank of the Mississippi, on the inside of the world, or for air and water to remain on the convex earth whirling through space at the rate of nineteen miles per second. Swallowing camels and straining at gnats, is an old-time custom for people who never really think.

We have not the slightest idea that the statement about the driftwood would stand any test of investigation as to its truthfulness. But suppose it were true, it would be merely analogous to the pendulum and gyroscope experiments. The rotating heavens, charged with powerful electro-magnetisms, induce movements in a westerly direction, not only of the course of empire, but of winds and tides, change the sweep of the pendulum and the plane of the gyroscope, and produce numerous other phenomena.

"An Atmospheric Marvel"

"I send you clipping containing article by Prof. Serviss, entitled 'An Atmospheric Marvel,' referring to a ship visible at a great distance. Kindly explain the phenomenon noted, from the Koreshan point of view."

WE HAVE noted Prof. Serviss' article with some interest. While crossing the Atlantic, the officers of the steamship Philadelphia saw the steamship La Lorraine apparently navigating the clouds considerable distance above the horizon. But no trace of the ship on the water could be found. A wireless message gave the latitude and longitude of La Lorraine;

it was twenty-eight miles from the Philadelphia. Not only did the steamship appear to be some distance above the horizon, but it appeared to be near, for the men on the deck and details of the rigging were seen with distinctness.

The report does not reveal whether the steamship appeared inverted or not, but it is obvious that it did so appear. Mirage effects cause images to appear inverted. However, there are a few instances of extreme magnification, where the images appear not inverted, but apparently elevated in the air. Heated strata of air act as mirrors and lenses to convey to the eye images of objects cut off by the horizon, sometimes producing telescopic effects. Refraction obtains, and visual rays are bent out of normal course.

We affirm that such phenomena are obtainable only because the strata of air are curved concavely, like the surface of the earth. We cannot here go into details, for it would require extensive diagrams; but the time will come when men will wonder how they could ever have been so foolish as to conceive that such atmospheric marvels could obtain over convex waters. Nature has arranged her mirrors and lenses scientifically.

Retrograde Motions of the Planets

"I have been a navy officer, and still take great interest in astronomy. Your interpretations of phenomena are keen and convincing; in brief, THE FLAMING SWORD is good and elevating. You would greatly oblige me if you will give an explanation of two phenomena which are not clear to me. (1) How do you account for the retrogression of the planets, respecting the mercurial discs? (2) What is your explanation of the moon's phases?"

MODERN ASTRONOMY teaches that the planets and the moon, as seen in space, are spheres similar to the earth, all shining by reflected light. The Koreshan astronomy differs radically from the popular astronomy. The sky is like a mirror; it reflects from its polar points, what is in the earth beneath. The planets and the moon are projected, as it were, from the bowels of the earth; in other words, the planets are reflections in

the sky, of mercurial discs in the Zodiacal tract, and the moon is a picture of the earth as a whole, as though seen from the outside.

The physical planets in the shell of the earth, the mercurial discs, perform functions analogous to the seven divisions of the alimentary canal of the human system. As they amalgamate the substances of the metallic spheres between which they move, they transmit energies into the heavens; so that Jupiter in the sky is a reflection of the Jupiterian disc, and so on. The period of revolution of a given mercurial disc corresponds to the orbital period of its reflection in the sky.

Now, Ptolemy accounted for the retrograde motions of the planets on the basis of epicycles; Copernicus, by supposing the earth to revolve about the sun; KORESH, on the basis of variation of the angle of reflection. Take the solar spectrum, for instance: As a beam of light is transmitted through the prism, the colors are strewn on the canvas for quite a space, because the various decompositions pass from the prism at different angles. Suppose, instead of the seven colors appearing simultaneously, the beam could be successively transmuted to the seven qualities: There would be a movement of the area of illumination from violet to red.

Well, that is about the way the visible planets retrograde. When a superior planet reaches opposition to the sun, the quality of its energies changes, and thereby the angle, and the picture is thrown backward in the sky for a period. Then it pursues its course forward in its orbit. The mercurial discs do not retrograde, but progress continuously in the order of the Zodiac.

The moon really waxes and wanes. It is made over every month. The new moon is dark, not because it is eclipsed, but because it reflects darkness. When the moon is full its whole area emits light, not because it reflects sunlight, but because the moon itself has waxed to the degree of entire luminosity. The phases of the moon are directly related to the position the

moon occupies in the relation to the hemispheres of light and darkness in the earth. The moon has its phases presented in the sky, because the earth possesses hemispheres of light and darkness.

Motion in the Earth's Crust

"A mining engineer with whom I discussed the tides of the oceans and the moon, told me his experience in a deep mine. He said that one night when alone in a deep mine at Monero, New Mexico, he heard a creaking sound, a noise evidently coming from the timbers. It appeared as if the roof and sides of the drifts of the mine were in motion, groaning and creaking. He said possibly the tide waters rising then may have been the cause of the noises issuing from the timbers, since the Gulf of Mexico is not far away from the mine. Please explain from your standpoint."

NEW MEXICO is too far inland to admit of its geological formations being disturbed by tide waters. Such an explanation of the noises we should not for a moment consider.

It is altogether likely that pressure of the earth above and around the mine, caused slight displacements and consequent grinding of rocks and creaking of timbers. But there is still another probability that might be considered in this particular case. Motion obtains in the crust of the earth because of the operation of processes of expansion and contraction of the earth's shell.

Sometimes the contraction is so rapid as to throw up mountain ranges, disrupting great layers of geological formations. Again, at times when expansion of the shell occurs, great fissures are produced. The Great Canon of Arizona can hardly be accounted for on the basis of mere erosion.

What Is the Word of Life?

"You seem to lay considerable prestige to the word of life. Will you please tell me what that word is? Is it a single word? and if so, how is it spelled? Or is the word of life comprised of all words emanating from life—the plural used in a singular sense? Please answer these questions. It is written that the word of life was made alive in Jesus. But what was that word that was made alive? It surely must be the 'beginning,' according to my understanding."

A WORD is the name of a thing, an expression, a designation. Words are both spoken and written. Language is life. That which is generally known as language constitutes but one

phase of the subject. The language of life, comprised of the words of life, consists in the forms of life. Human speech is twofold. The mind may express itself in the words of ordinary language; or the mind, through the functions of reproduction, may speak words in the form of offspring. The organ of the brain that controls the organs of speech, is also the channel of downflow of entities into the reproductive system. Thus words spoken may be audible words, or they may be offspring.

The Word of Life should not be difficult to identify. The Word was with God in the beginning, and by that Word all things are created. The Word is the Creator, and the Creator is the seed of all life. The divine Seed is the universe involved; therefore, the Word is the beginning of creation in every great cycle. Jesus the Christ was that Word of Life. The Apostles affirmed that they had seen and handled that Word. The Word was the Man, not merely something in the personality.

The Lord Messiah was the express image of the invisible God within him. He was the Word spoken from the very central functions of divine Being. He was comprised of numberless other words. He was a composite being, for he had gathered into himself all the progressive spirits of the Jewish dispensation. The many words were made alive in him, because he was their resurrection.

The words which Jesus spake were the words of life—not only the words uttered orally, but the words which he imparted to the Disciples at Pentecost and afterward. When the words came upon the Apostles, they were seen as cloven tongues. And immediately the Apostles were empowered to speak all the languages of the world.

The man Jesus was the name of God, because he was the personality expressing the divine life. He was projected from within. He was spoken down from heaven through the functions of reproduction. Therefore, he was the Logos. Every plant speaks through its seed, the words and forms of its life. A seed is the essential active pole of being of its kind; a seed is the verb of a given kind of life. The Christ was the Verb of Deity, because he was the

Creator. That Verb is expressed in seven successive forms. It is a well-known fact that the Hebrew verb possesses seven voices.

The Word of God reduced to letters, is as expressed in English, Jehovah. In Hebrew it is Yaveh. It was the secret and sacred word of the Jews. No one was allowed to give it oral expression, for the name was destined to materialize from essences conserved in the living forms of the Hebrew people, as the Living Word, the Son of man.

The Helix of the Astral Nucleus

"The central sun is excentric, possessing an orbital motion. It moves in a spiral around a magnetic cone, running $23\frac{1}{2}^{\circ}$ north and south of the equator. In observing an illustration published by you, I find that the stellar center is represented as being always in the center, whether its projection which we see, is north or south. I thought that when the projection is on the tropic of Cancer, the central sun must also be in the center of the circle of the tropic of Cancer. Where lies my error?"

THE ASTRAL nucleus of the physical cosmos is frequently referred to in our literature as being the center. It is central in the sense of performing the central functions, being the central pivot and pole of cosmic activity. In reducing some of the astronomical relations to diagram, it is often impossible to express all of the details, only general relations appearing. Therefore, in most of our illustrations the most interior sun is represented as being in the exact center. To displace it in such diagrams, would be to destroy the symmetry of the drawings.

As a matter of fact, the astral nucleus traverses an orbit possessing the spiral form, so that the stellar point winds back and forth along the magnetic axis between the planes of the tropics. This helix of the central sun induces the spiral motion of the projection from tropic to tropic.

The difference noted by the inquirer is merely the difference between things general and things specific. There is no practical disagreement. To produce a diagram representing the many relations and movements of the central and the projected suns, would be to complicate it and make it incomprehensible.

THE PUBLISHERS' DEPARTMENT

The Flaming Sword

Estero, Lee County, Fla.

Established by KORESH in 1889. Published under the auspices of the Koreshan Unity, VICTORIA GRATIA, Pre-Eminent.

PROF. U. G. MORROW, -- Editor

Entered as Second-class Matter, January 14, 1907, at the Post Office at Estero, Florida, under Act of Congress, March 3, 1879.

Subscription \$1.00 per year. Canadian and Foreign, \$1.35

Directions.—Address business letters, and make money orders payable to the Publishing House. Address communications concerning the Founder's Department, KORESH, FLAMING SWORD. Letters intended for the Editor, should be mailed directly to him. Enclose postage in letters requiring editorial reply by mail.

GUIDING STAR PUBLISHING HOUSE,
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Little Words With Our Readers

IF ONE MAKES a gift of a publication it is always appreciated. You have doubtless several friends who would take an interest in our Magazine if you should make them each a present of a year's subscription. Not every one can afford to make many gifts of the kind, but much good may be done if our friends here and there would send in a gift subscription now and then. In many cases, truth may be fruit. Personal interest is aroused, and sometimes one may be induced to investigate the Koreshan System by such means, wherein other means might fail. There is scarcely a gift of more pressing importance than THE FLAMING SWORD, when considered from the standpoint of the System it promulgates and the times in which we live.

By special arrangement with *The Christian Work and Evangelist*, we are sending that large weekly publication, six months absolutely free, both to new subscribers and those who renew, providing you mention the offer so that we may know you want it. New subscriptions may be solicited by friends on the basis of this offer. The price of *Christian Work and Evangelist* is \$3.00 per year. For only \$1.00 a subscriber gets THE FLAMING SWORD one year, and the weekly paper, offered for six months.

A number of our friends are purchasing extra copies of THE FLAMING

SWORD (sold in quantities at 5 cents per copy), for use in the work of interesting friends in our work. The copies are too expensive for us to give away as samples promiscuously. Good work may be done, if pursued judiciously, in every vicinity. Men and women susceptible of being interested in Koreshan Universology are everywhere, and great effort should be constantly made to find them.

Our *de Luxe* Edition of THE IMMORTAL MANHOOD is almost exhausted. There are only about two dozen copies left. There is opportunity for a few friends to obtain this valuable work. The opportunity is truly a golden one. The *de Luxe* Edition is printed in three colors throughout, and neatly and durably bound in cloth and leather. We are disposing of them at the published price, \$2.50 per copy, post-paid.

The excellent and interesting Game of the Cellular Cosmogony, entitled "The Cosmic Cell," provides an instructive form of entertainment these long evenings. Every one interested in the Koreshan Universology should have this game in his home. We are supplying the game, which consists of a pack of 56 cards in neat case, for only 50 cents. The pack answers in all, 280 questions concerning astronomy and kindred subjects.

The largest list of subscriptions sent in the past month by any one person, was one of 29 names and addresses from Prof. O. F. L'Amoreaux, of Garrison, N. Dak. These were obtained by solicitation. Can any one send us a larger list during the coming month?

Everybody remarks about the durability and artistic features of THE FLAMING SWORD covers. This is a Magazine to be handled and read often. Advertisers and news-dealers are noting these points.

You should not miss a single number. If your subscription expires, renew at once. If you change your address, advise us immediately, giving both new and old addresses.

Have you ordered the pamphlet, "The Koreshan Unity, Coöperative," just off the press?

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The Flaming Sword's Encouraging Outlook

LOOK AT THE "Whole Number" printed on pages 3 and 32. It is number 700. That means that there have been altogether, including the present number, 700 issues of THE FLAMING SWORD since time of its foundation in 1889. About eighteen years have passed since the first number was printed. Most of the time during this period, the publication was issued as a weekly, but for some years a monthly. It was published as a weekly from November, 19, 1897, to the close of the year 1906, when we began its publication as a Magazine.

What a vast amount of work involved in the publication of 700 issues of THE FLAMING SWORD! During all this time, all of the work connected with the publication—writing, editing, proof-reading, type-setting, press-work, and mailing—has been performed in the spirit of the Koreshan Work. Not one person in the office of THE FLAMING SWORD has ever received a dollar of wages; nor has any ever been expected, for we are communists.

It has all been a work of self-sacrifice, and the history of its progress will doubtless be more interesting and stranger than fiction to many in future years. For the way in which the work has prospered against all odds, reads like a succession of miracles. It is simply unprecedented in the history of the modern press.

And here we are, at the beginning of 1908, with greater facilities and brighter prospects than ever before. A great deal of work has been done the past year. It is said everywhere that we are issuing a Magazine of striking interest. We are inclined to believe that what so many say about the Magazine may be true. We are glad to have pleased and interested our readers. They in turn have rendered us valuable assistance in promoting circulation.

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- - - Elbert and Alice Hubbard
Crimes Against Criminals, - - -
- - - Robert G. Ingersoll

ELBERT HUBBARD's *Little Journeys* are now used as text-books in many schools. They contain a wealth of historical information without encyclopedic dryness. The series of Nineteen Hundred Seven will be to the Homes of GREAT REFORMERS. Subjects as follows, with frontispiece portrait:

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Our subscription list has been considerably increased during the past year, and we are enlarging our editions right along. Every name on our list counts for something. Every subscription is bona fide, and ere long advertisers will come to appreciate the kind of a subscription list we carry.

Our friends have met with some difficulty in obtaining subscriptions. The work of individual solicitors may not seem large; it is the aggregate that encourages and counts. The work of all friends put together makes a showing. A subscription obtained now and then by a number of friends becomes a basis of the healthy growth of our circulation. This demonstrates the necessity for still more persistent work. We must do more in 1908 than in any previous year. We must begin to make bold strokes for genuine progress. In unity there is strength.

Here is the New Year, the time of making good resolutions. Resolve to interest more people and obtain more subscriptions for us this year than last. We are only fighting for your own cause. We have struggled many, many years against the severest odds of persecution and conspiracy. An army of readers united, may now rapidly push the work of world-enlightenment and world-liberation.

Truth is worth more to the world than anything else. Fallacy and fiction are now sensational and startling, because widely published and strikingly illustrated. The time will come when truth will appear stronger and more striking than fiction; and then the presses of the world will run for another purpose. But now—it is work, work, WORK against wind and tide. In our cause, the history of every progressive movement repeats itself: Hard battles, and then victory!

INTERESTING BOOKS AND PERIODICALS

The Sphinx.—A recent number gives an astrological opinion as to the Origin of Hallow E'en, holding that it is of great antiquity. The conclusions reached are very interesting. Exodus, or the River Nile, treats of the significance of the birth of Moses. "Six Talks on Astrology" constitute a series of articles. The *Sphinx* is devoted exclusively to astrology. The Sphinx Publishing Co., Chillicothe, Mo.

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Feb. 1908

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Life From Life

BY KORESH

WHAT IS MAN? What his source? Sprang he from homogeneous matter into conscious being, or from chaos did he derive his nobility of function, with its coördinating form? If from homogeneous state his endowment came; if this be his source and from it he evolved, then his cycle when complete must reach again the chaos, or the common state of mass wherein he had his origin.

If from chaos man had his spring, was not this chaos debris from the heights where active force eliminated waste? And thus would not the laws of recompense provide that in renewal to the higher life, this waste would yet again insure itself, and food become, wherein assimilated and in conjunctive unity the life renewed would one become with that in which it is absorbed?

All matter may be traced to forces generated in the sun. From solar radiations—"energy" falsely termed in "scientific" phrase, substantial, but not material, the very essence of matter, and by mutation's active force derived—"energies" so called are materialized, then matter has its source in spirit through mutation.

As function cannot be without a form coördinate, nor living form without its corresponding function, we must confess that wherein a mental power having function acts at will, its power to act depends upon organic structure. The battery cell, the brain, when in that active function we call life, generates its mental force: this force reacts, and equals in its function, the form in which mutation constitutes it mind.

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Woman's Home Companion.—Perhaps the January number is the best yet issued. Doubtless thousands of readers will say so. Anyway, you will think it a good one if you buy it. Dr. Hale's large page is always sought after about the first thing on opening a number of this popular magazine. Prominent in the January number is Jack London's article on the Lepers of Molokai. The *Woman's Home Companion* sent Jack London around the world to discover interesting things to write about. And the leper article is one of them. Excellent fiction appears, and another article on the cleanliness of grocery stores. The usual departments are all full of fine things for all the members of the home—big and little, old and young.

The Nautilus.—During the past year or so, this magazine has made rapid progress, both in contents and circulation, as well as in general appearance. The editor is Elizabeth Towne, a prominent mental scientist. She has an able staff of writers educated along the lines of her work and conceptions, including Ella Wheeler Wilcox, Prof. Larkin, the astronomer, and others. *Nautilus* presumes to be a magazine of self-help. It represents the more rational phases of mental science movement. 10 cents per copy. Address Elizabeth Towne, Holyoke, Mass.

Human Life.—This is a magazine about people, the only one devoted exclusively to men and women who count for something, or likely to. It is different from other magazines; for instead of containing news and articles about things and events, it possesses an intensely human interest. You are introduced directly to characters you would like to become acquainted with; and you get such glimpses of their lives and achievements that you are at once encouraged and stimulated to do something yourself. *Human Life* is meeting with great and much deserved and merited success. The editor is Alfred Henry Lewis, noted in magazine circles as a brilliant writer. The magazine is tastefully arranged and profusely illustrated. The price is only 50 cents per year, 5 cents a copy. Human Life Publishing Co., Boston, Mass.

Abuse of the Marriage Relation.—This is a pamphlet of 32 pages, giving helpful advice for married people. It is designed to lessen the tendency to inharmony and divorce, by living above the ordinary abnormal marriage relation. The author is Dr. E. Rosch, who seems to know something of the subject. Benedict Lust, Publisher, 124 E. 59th street, New York City.

~Estero Illustrated~

Here is an opportunity for every reader of THE FLAMING SWORD MAGAZINE to obtain numerous views of the Koreshan Community and Town of Estero, Florida. We are issuing a book of nearly 100 pages, entitled

The Koreshan Unity, Co-operative,

containing over fifty half-tone pictures of the buildings, the Park landscape, and some of the people of Estero. This book will prove to be of deep interest not only to the people of Lee County and readers of this Magazine, but also to progressive people throughout the world. The various industries of Estero are described; also our Co-operative Works at Bristol, Tenn., where we are preparing to operate an extensive wood-working plant.

The book also outlines our practical plan of Co-operation, which will enable the creators of wealth to receive and enjoy the benefits of the same. There is opportunity for many people to become associated with us on co-operative lines. Our plan of co-operation is destined to sweep the nation and the world, for it is a great and practical reform movement for the benefit of the masses.

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The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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10 cts. each.—Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

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About Mind Reading.—A Friendly Chat and Plain Talk. Published by Page A. Cochran, Essex Junction, Vt. 92 pages, price 50 cents. Advises care and discretion in the investigation and practice of mind reading, and the use of the visionary faculties. States some facts, and contains some speculations. It will doubtless stimulate interest in telepathy and kindred subjects, in the minds of readers of the pamphlet.

Amerika Esperantisto.—This is a magazine devoted to the new International Language. The spread of Esperanto throughout the world is phenomenal, and Americans are awaking to its importance as an auxiliary language. Esperanto is ably represented in this country by *Amerika Esperantisto*, edited and published by Mr. Arthur Baker, 1239 Michigan avenue, Chicago, Ill. 10 cents will bring you a sample copy, which is sufficient to give one an idea of what the language is like. Mr. Baker is a young man, who is devoting his entire time and talents to teaching and publishing Esperanto. His magazine is a very creditable piece of work, and readily commends itself to progressive people.

The Humorous Side of Things

A Mineral Spring

City Chap. "That's a wonderful mineral spring. It has iron in it, I guess."

Farmer Wayback. "Indeed it has. Why ole Sol Perkin's mare drank out of that there spring, and, by Jove, she hain't been shod since! Her shoes just grow out natchere from her hoofs."

His Unlucky Days

Seated in a row on the porch of an old country inn, with their chairs tipped back, some old cronies were going on about unlucky days. After all had given what they considered their unlucky days, a quiet old chap at one end spoke up:

"Aa'll tell ye ma unlucky days. Aa's fund oot in ma time that its unlucky te be struck wi' leetening on a Monday; or te be caught wiv a circular saw on a Tuesday; or te tumble owerboard ower a Wednesday; or te be run ower by a motor car on a Thursday; or ose a ten-pun note on a Friday; or be bitten by a mad dog on a Saturday; an' have nowt for dinner on the Sunday!"

Not Guilty

A Sunday-school teacher inquired of his scholars: "Who led the children of Israel into Canaan? Will one of the smaller boys answer?"

There was no reply, and the teacher somewhat sternly continued: "Can no one tell? Little boy, on that seat next to the aisle, who ed the children of Israel into Canaan?"

The little boy, who appeared badly frightened, said: "It wasn't me. I—I just removed here last week from the country."



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A correspondent of a London, England, paper, who has been staying at Stratford-on-Avon, relates that he one day asked his landlady, "Who is this Shakespeare of whom one hears so much in the town? Was he a very great man?"

To this she replied: "Lor, sir, he warn't thought nothing on a few years ago. It's the Americans as 'as made him wot he is."

A City Boy's Discovery

A little city boy and his sister Dorothy were taken to the country for the first time.

The two children were happy as the day was long. In the late afternoon they watched the cows come home, heard with delight the tinkling cowbells, and the little boy even went to the barns to see the milking done.

At supper, just as Dorothy was lifting her glass to her rosy lips, the boy cried out:

"Oh, Dotty, don't! You musn't drink that milk. It's not fit to drink. It came out of a cow. I saw it!"

Wasted Labor

A candidate for Parliamentary honors found himself, in the course of touring the constituency, in front of a house near which a number of children were playing. Intent on his own business, the politician stopped for a moment to chat with a comely woman at the gate. Politely doffing his hat, the candidate inquired:

"Madam, I may kiss these beautiful children, may I not?"

"Certainly," replied the lady.

When he had finished his wholesale contract, he turned to the woman and said:

"Seldom have I seen lovelier children. Yours, madam?" The woman blushed deeply.

"Ah, of course they are," gallantly suggested the politician. "The little treasures, from whom else could they have inherited those limpid eyes, those rosy cheeks, and those musical voices?" But still the lady blushed.

"By the way, madam," said he, "may I impose upon your good nature to the extent of asking that you tell your estimable husband that Mr. Cockrel called upon him?"

"Excuse me, sir," said the woman, "I have no husband."

"But these children, madam,—surely you are not a widow?"

"I fear there is some mistake, sir. This is an orphan asylum."

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